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Lions of the Later Years

Barthianism—
What Does it Really Teach?

EDWARD G. LEE

JUN 13 1958





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GRACE STONER CLARK

I'm glad that God made fathers
Out of men who once were boys;
Who understand boys' troubles
And put up with their noise.

'Course Dad's not good at cooking
Meals a family requires,
But you ought to taste the flapjacks
Baked on hiking-trip camp fires!

Some Dads are even smart enough
To explain arithmetic;
And why you'd better lose a game
Than win with a mean trick.

Sometimes Dad will kiss a bump
(That's only when you're small)
And when there's time to play with us
We have great games of ball.

I'm glad that God made fathers
Out of men who once were boys;
Who remember boys have troubles,
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And they're close to Jesus' heart.

There is Kennie selling papers,
Or Alice down the street;
They are both potential trophies
To lay at Jesus' feet.

When others see the joy they have,
And see their witness true,
They won't be satisfied until
They know the Saviour, too.

So won't you catch the vision
Of the children lost in sin?
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THIS MONTH

DURING the summer months **MOODY MONTHLY** plans to present several special articles and two special series.



Hedegard

The first series of two articles concerns a comparison between neo-orthodoxy and Christianity. The first article, appearing in this issue, is "What Does Barthianism Really Teach?"

The author, Dr. David Hedegard, is a Swedish scholar and minister, loved by Christians throughout Scandinavia for his warm, evangelistic preaching and his careful, clear exposition of the Word of God. Dr. Hedegard was recently a visiting professor at Faith Theological Seminary, Philadelphia, and has now returned to his home in Mjölby, Sweden. We are indebted to Dr. Allan MacRae, president of Faith Seminary, for these articles.



Odell

The second series that will run through the summer months is a group of three articles based on scripts from the Pacific Garden Mission's radio program, "Unshackled." Jack Odell, writer and director of the program, was for many years an agnostic and materialist and fought a long, losing battle. Then he, too, as have so many others, became "Unshackled" through faith in the Lord Jesus. This month's story, "A Dime for Your Testimony!" was adapted by Faith Coxie Bailey, a frequent M/M contributor.

Moody Bible Institute's Founder's Week conference, held last February, was blessed to the many people who attended. Among the speakers was Dr. V. Raymond Edman, president of Wheaton College and well-known Bible teacher, who spoke on "Lions of the Later Years." We felt his message was pertinent to our readers—young and old alike—and we are happy to present him this month.

Another recent guest was George Duncan, rector of Cockfosters Parish Church, London. Mr. Duncan's article, "The Near Tragedy of Partial Obedience" [Jan.], was a challenge to many. While in Chicago he spoke in the Institute chapel services, and one of his messages was "The Rewarding Task of Meditation." Mr. Duncan has just returned to his home in London after a long trip through the mission fields of Africa, India, the Far East, Australia and New Zealand.



Evans

Europe is one of the great mission fields of the world today and one country in great need in Europe is France. In "Hunger in France," Robert P. Evans, field director of the Greater Europe Mission, tells of an offer of free Bibles made in the French *Reader's Digest*, and the amazing effect of this offer on thousands of French people.

Moody Monthly

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JUNE • 1958

Volume 58 • No. 10

MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

WILLIAM CULBERTSON
editor-in-chief

WAYNE CHRISTIANSON
executive editor

in this issue

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WILLIAM BOYLE, *publication manager*

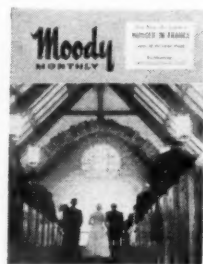
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Out of the



Mixing Bowl

By Mrs. Willard Aldrich

Close to Him

The thousands of our readers who have literally grown up with the Aldrich family by reading "Out of the Mixing Bowl" will want to remember them now in prayer. In mid-April Mrs. Aldrich was involved in a head-on auto collision in which she was critically injured. On May 8, after she had lain for three weeks unconscious, the Lord called her Home. News came to us as we were about to go to press with this choice column, written by Mrs. Aldrich and published by us in June, 1953.

DADDY be coming home today, uh huh, and he say, 'Where that baby go to?'

Yes, he will! chanted Bobbie, the brown-eyed three-year-old. Her eyes reflected the joy in her heart as she thought of her beloved daddy.

"He will come and get me up, so I'll get to see him first, so ha ha!" challenged Tad, her five-year-old brother.

"Won't he get me?" asked Bobbie anxiously. Upon Mommie's nod of assurance, she smiled complacently. "He will, too! He will, too!" she cried, her voice as loud as Taddie's.

As things turned out, Daddy did not get home from the choir trip until very late, and he was too tired to pay any attention to the two youngest. The next morning they piled into bed with him, one on each side, and snuggled close.

"Come on downstairs, you two, and let Daddy sleep just a bit longer," urged Mommie, smiling at Bobbie, whose eyes were squinted tight shut, as that little possum snuggled plaster-tight to Daddy.

"You're a big boy, Taddie. Come on now to your own bed." Mommie turned to go to Jon and Joe's room. "You stay there, Daddy; the boys will milk for you. It was nearly two-thirty before you got to bed. I'm glad you don't have to go with the choir any oftener. Of course, it's wonderful to have that chance to speak, but four hours of sleep isn't very much."

Walking on down the hall, she glanced in at Tad's doorway. There he was, stretched out in bed, his face buried in his pillow and only his thatch showing. His slender little body made such a small hump under the covers. *He's still only a baby and he feels hurt.*

Daddy was told of it and soon his hearty voice boomed out. "Where's that little boy that his Daddy wants right

alongside of him? Daddy's lonesome for his boy . . ."

Tad's bare feet spat-spatted down the hall. Head first he catapulted into bed, squirming in an ecstasy of delight. It was so good to try first one position, then another, and to bunt in closer and closer.

Mommie went on down to get breakfast ready, leaving Daddy well surrounded by wrigglers.

It hurts to feel that someone else may have taken your place, she thought, 'specially someone younger . . . I'm so thankful that Willard has a true father's heart.

It was easy to think of God, the heavenly Father, whose love for His children far surpasses that of any earthly parent.

Do we sometimes feel a shade of loneliness, a bit of wondering if perhaps our place is not as secure as it once was? Do the younger Christians seem more interesting, their words of testimony more dramatic?

Do we slip away quietly, hoping no one will notice us and certain that no one will miss us? Then listen—that's His voice calling: "Child of Mine, there's an empty place close to My heart. It's empty because it is your place and you've drawn away. It means a loneliness for My heart, too."

It's good to get back, to be close again. It's blessed to realize anew that His heart of love encompasses every blood-bought child of His.

We need to be close, and He needs us, too. Could it not have been for this it is written, "Draw nigh to God, and he will draw nigh to you" (James 4:8), and "I have loved thee with an everlasting love" (Jer. 31:3)?

* * *

Soon they all trooped down to breakfast, Daddy and his nine. *Love is such a satisfying thing, thought Mommie, and God is love.*

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Our Moody Readers

The Lions and the Elephants

I rarely miss "Out of the Mixing Bowl" unless daddy gets M/M first and whisks it off to the study. [This morning] I have left the breakfast dishes waiting to be washed, and my two sons are upstairs "making" their beds, so it is comparatively quiet.

Somehow I have always felt that you were able to live above the confusion of breakfast . . . now I know [see March issue] you have the same problems. But I know too how you find the answer to them, and it has helped me tremendously.

I hear "lions" or "elephants" upstairs, and my dishes won't do themselves. But I just had to write (time out to rescue a baby elephant whose cowboy boot got caught in the crib) and tell you what a real blessing your column has been.—Dorothy Halbert, Argos, Ind.

From letter to Mrs. Aldrich, who at last report greatly needs the prayers of M/M readers. See note at top of her column, this issue, page 4.

When God Speaks

I wish to thank you for the story, "Warning Whisper" [April]. We need such testimonies today. They make young people think, and increase the faith of others.

The Rev. Peter McKenzie had a similar experience. He was born in Durham, England, and was converted when about 16 years of age. But after reading some infidel books someone had given him he became an unbeliever.

He was a miner, and one day while working down in the mine he heard a voice speaking to him. The roof was very low where he was; it was impossible to stand upright. But the voice said, "Peter, get up." At first he took no notice, but after the third time, when it was uttered in the stern tone of command, he leaped forward and lay upon the ground. At that instant the roof caved in where he had been.

This experience changed Mr. McKenzie's life. Afterward he became a Methodist minister and a great preacher.—Jane Dand, Ravenna, Ont., Can.

Seed of the Church

As a Chinese Christian pastor may I express my warm appreciation for the fine and bold article written by Dr. Hollington K. Tong (Oct.), which suppressed all the lies we heard from other sources! Among our members there are many parents whose children were studying in China. They were so optimistic a short while ago, but now all of them are downhearted because the recent news from that side was not so good as they expected. Let us hope and pray that the great nation of China will some day awaken to the fact that only Jesus Christ can save them.—(Rev.) Gwan Dang, Chinese Protestant Church, Bandung, Indonesia



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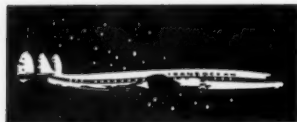
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Hymns and Spiritual Songs

As I sit here listening to excerpts from "The Messiah" I am thinking of what a man Handel must have been, but have no resource to ascertain his testimony—except, who could so praise our Messiah without Holy Spirit inspiration?

To my reason for writing. Has M/M ever printed in its "Off the Record" column brief biographies of some of the great composers of classical religious music—from the Christian viewpoint?

We wonder if you have reviewed the record, "Call of the Andes"? Such a powerhouse of praise and teaching! My five year old daughter thinks the marimba selections are "terrific".

We think M/M has the answer to every Christian home's magazine reading.—Mrs. Helen E. Zecher, Syracuse, N.Y.

The answer to Reader Zecher's Question No. 1: No. To Question No. 2: Yes, Dec. '57.

I enjoy "Idea Notebook" so much, but would ask you if it is possible to publish more articles on music, especially church music. There could be something on how to play church music as well as choir music, how one who does not play for church may have that experience, and other subjects as the Lord may lead.—Carole E. Schinbeckler, Columbia City, Ind.

Memories

It has been hard for me to decide about renewing my subscription to M/M. This has not been because I do not want it, for I love to read its helpful and encouraging contents. My only reason is failing sight. I lost vision in my left eye 11 years ago, and I have put so much strain on the right it is difficult to read even with a magnifying glass. I am soon to reach my 92nd year, and I praise the dear Lord for keeping me so strong all these years. I was a pastor for over 60 years, and previous to this was Secretary and Physical director of the Y.M.C.A. for over five years. I am not retired, for I engage in personal work and helpful correspondence with many who need sympathy or Bible help and instruction.

You can understand how hard it is for me to give up the many gospel missionary and Bible school contacts I have had. I have held the Moody Bible Institute at the top of all my prayers and gifts. One of my reasons, memory brings back to me with great joy, is that I personally knew Mr. Moody and for a number of years attended the Northfield Conferences, in the Nineties. Mr. Moody died in 1899, and next summer I took my camera along and took a photo of his grave on Roundtop!

One summer as I was with the boys in their Camp at Cathedral Pines, in passing by Mr. Moody's old home, I met his dear mother and spoke with her for a few moments in front of the old homestead. Memories are precious! My wife was taken Home on Easter morning, 1956, and I live alone here in our cottage by the Lakeside. I am looking forward with great joy at seeing her again, and to see the blessed face of my dear Saviour!—Charles F. Eldredge, Niantic, Conn.

Moody Monthly

NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

worldwide news

for and about

Christians

That They Might See



He was burdened for tens of thousands.

Six years ago Horace Thompson of Worthing, England, an optician, learned that tens of thousands of Africans and Indians have become Christians, but were not developing in their spiritual life because they were unable to read the Bible or other Christian literature. The burden grew so great that he had to do something about it.

Finally, the thought came that he could salvage old spectacles and repair them for use on the mission field. He formed Missionary Optical Service which rapidly grew into a full-time service for him and his wife, Rhoda. Soon their three children, Ronald, Marion and Heather, were enlisted as helpers. Since 1952 Thompson has sent more than 20,000 pairs of glasses to missionaries.

One report from the Congo tells how the repaired glasses are shared: "Between the meetings a group of African women gathered round the Bible. One was peering through a very bent pair of glasses and searching earnestly through her Bible. 'Ah!' said another. 'If only it were my turn for the glasses!' 'Do you have a rota then?' she was asked. 'Yes,' said the woman without glasses. 'It's my husband's turn this morning. He lends them to me at mid-day so that I can read my Bible.'"

(Mr. Thompson's address: Missionary Optical Service, Salvington Road, Worthing, England)

June, 1958

Providence Launches Expansion Program

A huge seven-million dollar expansion program for Providence-Barrington Bible College has been announced by Dr. Howard W. Ferrin, president. To be completed in the next two years, an immediate goal of \$1,680,000 has been set. The balance of the expansion program will be "attempted gradually over a period of years."

The development will be centered on the school's Barrington campus. Two dormitories costing \$560,000 each and the remodeling of a number of existing buildings at a cost of \$315,000 are the major additions. Other items include: \$65,000 for room furnishings, \$30,000 for sidewalks, roads and a new drainage system and \$150,000 for the removal of "present encumbrances."

Providence-Barrington is now fifty-eight years old and serves some 500 students. Since 1950 the college has been authorized to confer bachelor of arts degrees. It also awards bachelor of theology degrees, three-year diplomas and secretarial certificates.

Into The Water for Baptism

Last month, after a never-to-be-forgotten visit to the United States, Dayuma and her little son, Ignacio, were back on the lower Napo river in Ecuador. Dayuma's son was too young to comprehend even as much as her dull mind could, but in her heart she knew that something wonderful had happened. Just how wonderful she may never know—until eternity, perhaps.

Dayuma had been in the U.S. for just one year. During that time she had seen much, done much, felt much that she could not explain. She had taken a "long look at an elephant" in Chicago—a life-long dream—she had appeared on a national television show that had made her speechless, she had become accustomed to American ways, habits and dress. But most of all, she had settled an important matter. Since she had accepted Christ Jesus as her Saviour and understood His commands, she had wanted to "go into the water for baptism."

On Tuesday, April 15, she was baptized by Dr. V. Raymond Edman, president of Wheaton College, in the Church by the Side of the Road, Wheaton, Ill. To make the day complete for Dayuma, the only link between the savage Auca Indians of Ecuador and the earnest missionaries who are trying to teach them with the gospel, Miss Rachel Saint (for whom she acts as language informant), was there to translate the ceremony into the Warani Auca language.



There was a very important matter to be settled, and she couldn't rest. Photo by Lincoln

PEOPLE IN THIS MONTH'S CHRISTIAN NEWS

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The clinic has certain restrictions: "No fancy clothes, no neckties, no shaving, no preaching, no reading of manuscripts, no women present except the cooks." The cooks are members of the dozen churches served by the mission.

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Suncrest, Pa.	June 28-29
Delta Lake, Rome, N.Y.	June 27-July 6
Lo-Ma-Co Camp, Hendersonville, N.C.	July 3-11
Camp Hebron, Attleboro, Mass.	June 28-July 6
Mill City, Pa.	July 4-13
Alliance Redwoods, Camp Meeker, Calif.	July 26-Aug. 3
Medicine Lake, Minneapolis, Minn.	July 7-13
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ANSWER PANEL

Q. Would you please explain the apparent contradiction between Romans 4:5: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness," and James 2:17: "Even so faith, if it hath not works, is dead, being alone"?—*B.W.B., Michigan*

A. In brief, Paul states that *faith alone* saves us. James shows that *true faith* will not be alone, but will produce the fruit of good works.

The "work" of Romans 4:5 is that of an unsaved person trying by his own efforts to justify himself in the sight of God and thus to merit salvation. No matter how hard one might try he would still end up owing God rather than God owing him anything (Rom. 4:4). But when a person ceases trying to work for his salvation, and believes on the Lord Jesus Christ, he is immediately justified by faith.

James' message does not in any way contradict that of Paul, but his emphasis is entirely different. He does not disparage a true heart faith at all, but he insists that such a faith will result in an outward life of piety and good works. So James condemns a "faith" that is all profession and no possession. This "faith without works" is "dead" (Jas. 2:20). True faith will produce works (2:17).—*G. Coleman Luck*

Q. In my congregation I have a young, born-again sophomore high school girl who is living an out and out life for our Lord and is already planning to be a missionary doctor. I would like to see her teach a beginners' class in our Sunday school, but she will not because of I Timothy 2:12 and I Corinthians 14:34, 35. What would you say to her objections?—*R.L.C., Ohio*

A. In I Timothy 2:12, Paul is not forbidding women to teach at all, but to assume a place of authority over men, whether as a teacher or a ruler. Little boys in a beginners' class are not men. The reference in I Corinthians 14:34, 35 is to the congregational gathering, the meeting of the church, not to a little group of children gathered for primary instruction.

A woman is a natural choice for teaching little children. We should not forget that Priscilla as well as her husband Aquilla took part in the instruction of Apollos, without condemnation (Acts 18:26). In that case it was not a church gathering, but a private conference.—*J. C. Macaulay*

Q. I wish you would clear up a statement by a minister in our area. Speaking of believing, he claims that the simple fact of believing will not keep you out of hell. Yet Jesus plainly says, "Whosoever believeth on me shall not perish, but have everlasting life." Your answer will help many other people who are confused as I am. *N.T.L., Massachusetts*

A. What the minister may have meant is that mere academic or intellectual belief in, or 'assent to, certain doctrines will keep no one out of hell. If so, he was right. What is required is belief in the sense of trust, or dependence on Christ as Saviour (John 3:16; 6:47). This includes, as Paul indicates in Acts 20:21, "repentance toward God, and faith toward our Lord Jesus Christ."—*J. Arthur Springer*

Q. A friend wants to know when the "Gentile age" began. Can you help her?—*M.D., Indiana*

A. By the "Gentile age" you mean, presumably, what is referred to in the Word of God as "The Times of the Gentiles." It began in 585 B.C. when Nebuchadnezzar, King of Babylon, destroyed Jerusalem and the Temple, and carried those in the kingdom of Judah away into captivity. Although a remnant returned some years later and the people regained a brief independence, no son of David since that time has sat upon the throne of Israel. In 70 A.D. Jerusalem and the Temple were again destroyed and the dispersion which still continues was begun.

Israel is again a state, but the "Times of the Gentiles" will end only when the Lord Jesus comes in judgment, and to take to Himself the kingdom and reign.—*Nathan J. Stone*

Luck



Macaulay



Springer

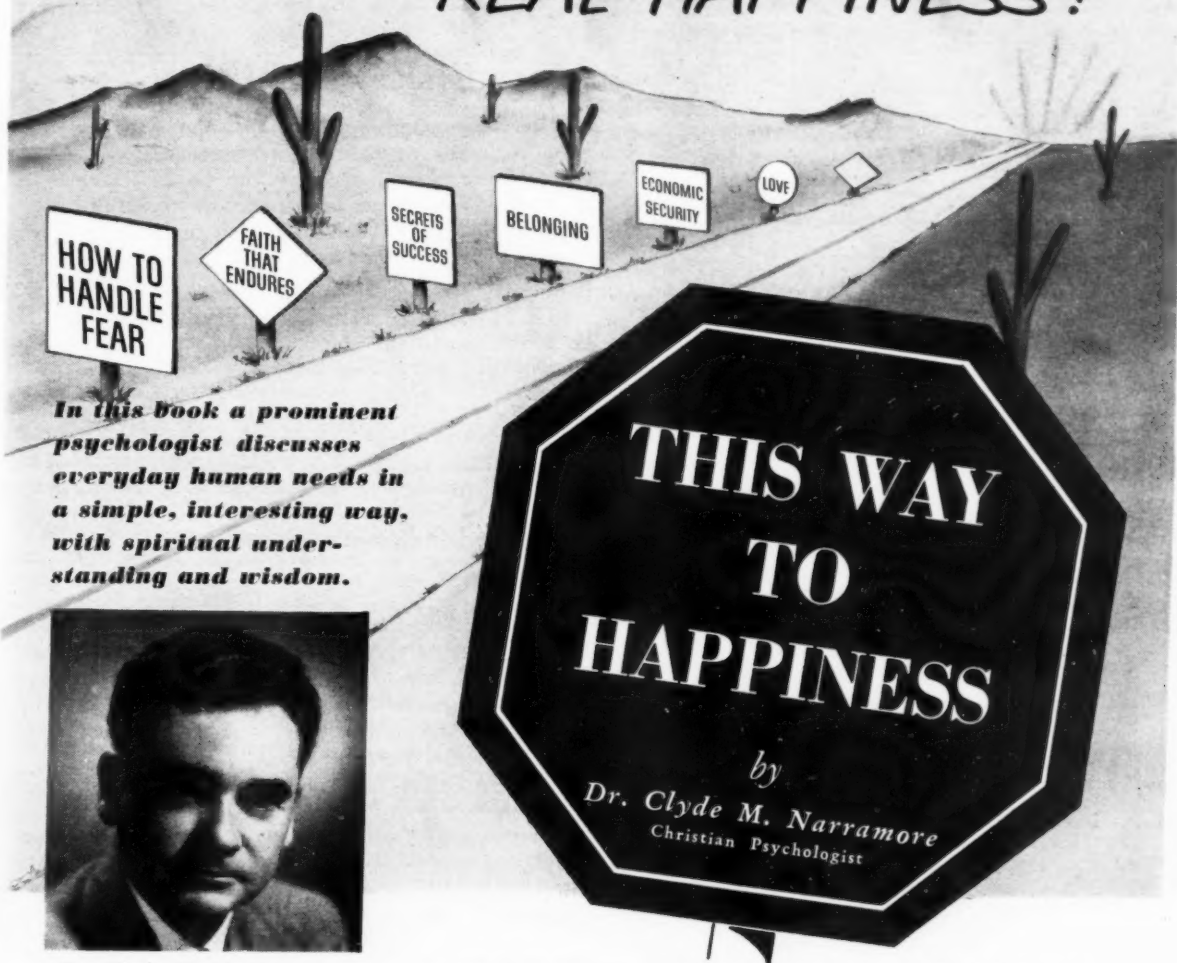


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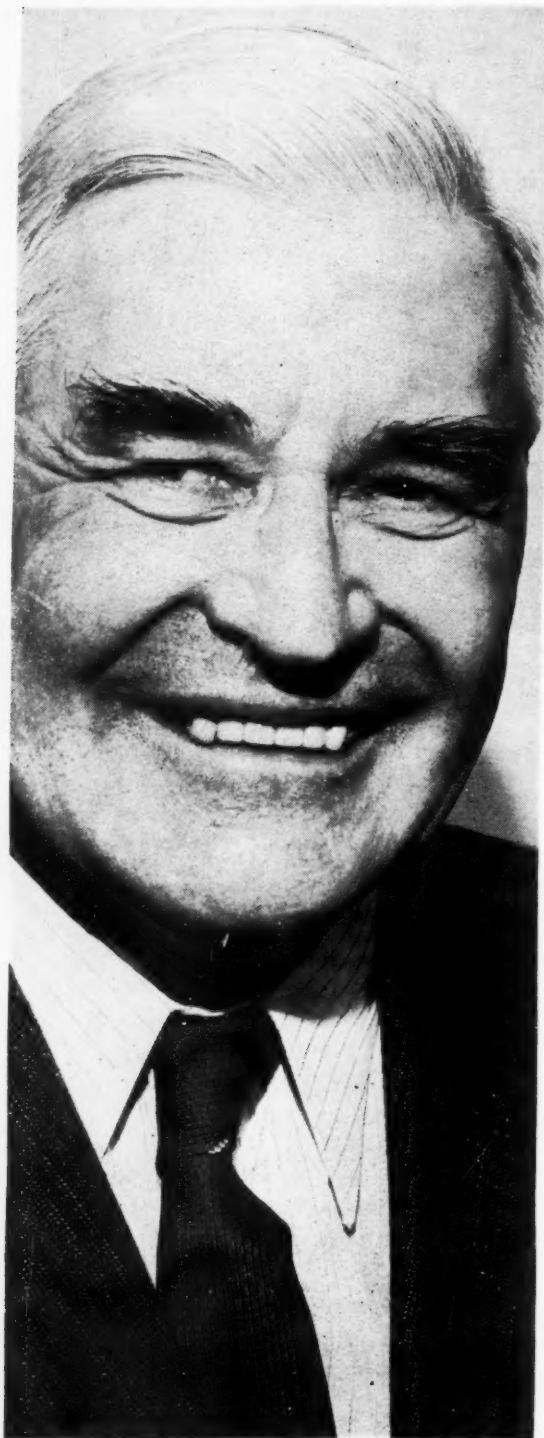
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Editorials

The Whirlwind

A recent press release quotes a statement made at the National Standard Parts Association to the effect that employee dishonesty in the United States presents a sordid picture indeed. "This year," it reads, "employees will steal, in cash and materials, anywhere from \$1,000,000,000, a conservative estimate, to \$3,000,000,000, a liberal estimate."

We are told that these estimates present a greater amount than the worth of the loot taken by burglary and bank robbery. The speaker blamed this situation "on a general moral decay since the end of the Korea war, which has resulted in a winking at civic, business and labor corruption in an atmosphere of 'anything goes as long as you can get away with it.'"

It would be difficult, probably, to get accurate figures for such losses. The thousands of firms, the millions of employees, the difficulty of checking would all seem to conspire against an accurate appraisal. On the other hand, there must be some reason for mentioning the matter at this time and stating that there is an increase in this "national disgrace." At any rate, though all of us know many solid citizens whose honesty and integrity are unquestioned, we also know that the spirit alluded to in the quotation is by no means rare.

It seems to us that this quote may well serve to remind those who are Christians not only in name but in fact that a self-examination would be wise, lest something of the spirit of the age invade the church. Loss of a sense of awe in the presence of Almighty God, a perverted concept of the meaning of grace, or a temptation to justify ourselves on the basis that we have committed no horrendous crime may find us excusing what is inexcusable.

Another important matter is connected with this question. What are we doing about our children? Are we setting before their eyes the righteous standards of the Word of God and the fact of judgment which that same record teaches? Reverting to the substance contained in the above paragraph, are we setting them the example that will help them become honest citizens? God give us more evidence of old-fashioned industry and integrity!

The U.S. at the Fair

Planning a world's fair exhibit is a little like preparing to entertain sister's beau for the first time. It may or may not reveal the family for what it really is, but at least it's likely to show just what the family *thinks* is impressive and important.

No one should therefore be surprised that the U.S. exhibit at the Brussels World's Fair is long on technical and cultural achievement, the "abundant" life and the surface things of our times. It is probably honest at least to have the U.S. exhibit featuring such attractions as an electronic brain, a bevy of bathing beauties, a modern American home, a taste of hi-fi and entertainment ranging from the Philadelphia Symphony Orchestra to the movie, "South Pacific."

Many who read these pages will wish that our Chris-

tian faith and traditions had been sufficiently strong and clear-cut so that those planning the exhibit would have felt compelled to find some way of saying that the motto, "In God We Trust," is more than a phrase stamped on our money. But for the most part the U.S. exhibit reflects a materialistic, pleasure laden scale of values.

History, that record which is full of the whispers of vanished nations which forgot God, may one day point to the Brussels Fair as the time when we like Hezekiah showed our riches to foreign nations instead of pointing them to the great and gracious Source of all our blessings.

Outreach to the Lonely

If one could buy a special Geiger counter which would react not to radioactivity but to simple loneliness, he would no doubt be amazed. For lonely people are everywhere. They are among the young married people with families as well as the elderly whose families have scattered. They are among intellectuals, up-and-outs and working people as well as the shut-ins, the men away from home on military bases and those confined in hospitals and other institutions.

We like the story of the man in Ilford, England, who, though seriously ill with high blood pressure, spends one evening a week holding open house for any lonely people who care to call. The ministry developed after the man, Armand Georges, published a leaflet, "Crusade Against Loneliness," and received some 40,000 letters from lonely people. Mr. Georges believes that local churches should sponsor special services for lonely people, because "what they want most is to be able to knock on somebody's door and make themselves at home with one or two people."

Here's an idea for the alert pastor who can find a way of reaching this group, bringing lonely people together in groups of twos and threes and of course introducing them to the only One who after all can fully meet the problem of emptiness in the heart and life.

But this is not a ministry for churches only. There are thousands of Christian homes, too, which might well be opened up for more personal ministry among the lonely. Like Israel which, along with other reasons, was called to be a testimony nation, the Christian family today can be a living demonstration of what life can be where Jesus Christ is truly Lord and where worship, orderliness and love each have their proper place. If yours is such a home, nothing should keep you from sharing it with others, and especially with the lonely folk about you.

The Circle of His Favor

It is a very natural thing that the individual who turns from the old life to faith in the Lord Jesus Christ should at the outset understand little as to the tremendous consequences of the step he has taken. If his conversion experience is clear cut, he will indeed see the greatness of his own guilt and the judgment of his sin. He will also glimpse a little of the love of Christ, the greatness of the price by which he has been bought, and the grace through which he has been awakened.

But though he may be filled with joy at his new-found salvation, he can be but dimly aware that he is entering into a marvelous circle of God's favor which will bless and enrich every aspect of his life. And as he moves in to dwell "in the secret place of the Most High" (Ps. 91:1), the blessings of this place of favor become increasingly apparent. Indeed the warmth of this land inevitably reaches out to bless the lives of everyone he touches.

God does favor His people! He does so in ways so numerous that they cannot be numbered. He does so with a sweep and greatness that cannot be measured.

The world at large can see this only dimly, for the Christian suffers sickness and death and sorrow just like his neighbors. But even out of the storms of life God sends His blessings (Rom. 5:1-5) and in each stress He Himself is always present.

Blessed is that man who has been so quickened by the Word of God and by waiting in His presence that his eyes and ears reveal the first dim wonders of the land wherein he has been dwelling. Like Jacob before his meeting with Esau he will look back and worship, and his heart will say, "I am not worthy of the least of all thy mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan and now I am become two bands" (Gen. 32:10).

(Note for the non-Christian: This circle of God's favor is not closed to any man. God's Gift of Jesus Christ is within the reach of all. Whosoever will may come. See also page 80.)

"Luxury" for Missionaries?

It is true that missionaries these days—many of them, at least—are enjoying such conveniences as running water, electric refrigeration and automatic washing machines. But some of us may have jumped too quickly to the conclusion that missionary life no longer demands sacrifice in terms of personal inconvenience.

That living on the mission field, even with the help of conveniences, is full of extra demands may be seen from the brief account of how one missionary homemaker in Pakistan prepares a simple food like cabbage for her family. Writing in the Conservative Baptist Foreign Mission Society publication, this missionary wife describes the process as follows:

"Peeling off the outside leaves," she explains, "I throw them away. Then I peel the rest of the head, dropping the leaves into soapy water and scrubbing each leaf with a brush. Then I rinse them in clear water and put them in a pan of salt water. (Salt is supposed to kill amoebic cysts.) After twenty or thirty minutes I take the leaves out and pour boiling water over them, and then place them in a pan of salted boiled water in the refrigerator to crisp them. Finally the cabbage is ready for making salad."

The same writer explains that there are quantities of raisins available in the bazaar, but in open carts which play host to swarms of flies and gather thick layers of germ-laden dust. Raisins for cooking or eating must therefore be washed by rubbing between the hands in eight or ten changes of water, then cleansed by pouring boiling water over them, drained and spread on cooky

sheets to dry in the oven.

Other food must be handled with similar care. Every drop of drinking water must be boiled and stored in jars to cool. Milk which is brought through the dusty streets in an open pail must be boiled.

If occasionally—and very occasionally at that—there is opportunity to provide some worthy missionary with a convenience he could do without but which would mean considerable to himself and family, perhaps there should not be too much thinking about whether or not such "luxury" is worth while. Perhaps it is the opportunity you have been waiting for to even up matters just a bit with respect to the tasks of daily living.

Learning to Feed Oneself

Evangelical leaders with whom we have discussed the subject are agreed that one of the serious weaknesses in the church today is the inability of the average Christian to feed himself. The average Christian has his Bible; he will take it to church and Sunday school and delight in the discoveries opened up to him. Possibly he will even read his Bible during the week with some regularity, but only the unusual individual is able to draw from the Word of God day after day the meat and drink which he needs for daily life.

For that reason the article in this issue by George B. Duncan, "The Rewarding Task of Meditation," is one of the most important in this issue. Here for the many whom we believe are genuinely seeking help in this important matter is instruction and guidance.

At the risk of repeating some of the principles which Mr. Duncan sets out we present these observations:

1. Don't expect to be successful the first time you try to read your Bible in the way Mr. Duncan suggests. You may find you need practice. Keep at it for at least two weeks; then you will never give it up.

2. Be prepared to try and try again to find the necessary time for personal Bible reading.

3. Read consecutively. That is, begin a given book of the Bible and read it through, chapter by chapter.

4. Never be satisfied with merely reading. Force yourself to make some written notes on the passage. The very search for highlights for your notes will open your eyes to truths you would otherwise have missed.

Nothing in your Christian experience will mean so much as the discovery of how to draw nourishment from the Bible for yourself each day. Make this a personal goal this summer and you—as well as those around you—will be thankful all your life.

Coming Next Month

OUT OF THE WAR— A WORK FOR CHRISTI

In Manila the G.I. chaplain was writing his wife. "Bombed-out churches, Christians destitute and scattered. We must do something. . . ." Thus Mrs. Russell Honeywell, wife of the ex-chaplain, recalls the events which led to the establishment of FEBIAS, Far Eastern Bible Institute and Seminary. It's a story of triumphs, disappointments and faith, for everyone who has an interest in the Lord's work and His workers.

COULD YOU BE A PARENT BY PROXY?

Yes, says the writer of this unusual article as she takes you to see boys and girls whose bodies are cared for but whose hearts long for the personal love and attention of parents. Meet Eleanor and Bud and Charles along with other real-life children in this unusual article about a frequently overlooked ministry which may be needed in your community right now. The author: Mildred Morningstar.

GOD'S WILL FOR YOUR LIFE

The will of God for your life? Whatever else it may be, it is that you should love those about you. And loving isn't easy, as Alison Fowler Short concedes in her unusual article next month. Love must be practical, as practical as the answer to finding a young stranger picking berries in your raspberry patch. You'll want to read this down-to-earth and thoroughly helpful feature, a highlight of next month's issue.

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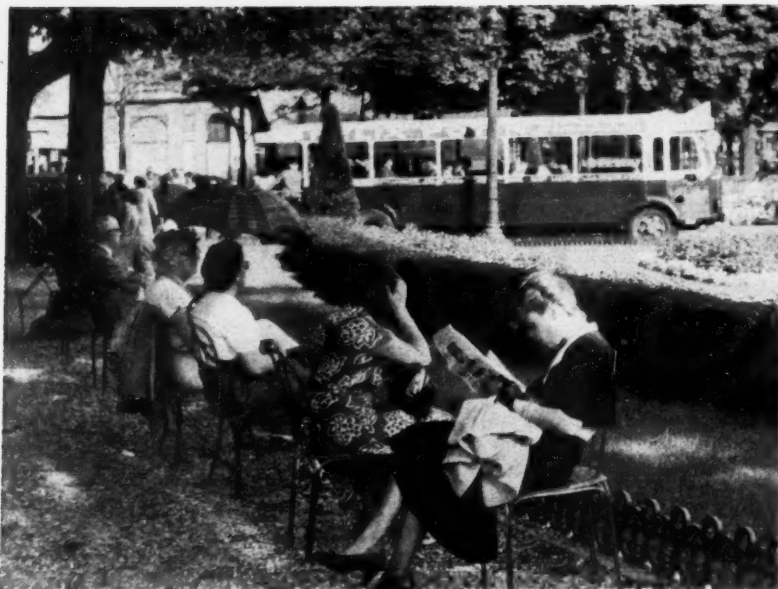
A Report by Robert P. Evans

In Scripture-saturated America, an ad offering free Bibles and Scripture portions might gain scant attention. But this was France, which President Eisenhower once characterized as "50 per cent atheistic." The ad, appearing in the *French Reader's Digest*, read as follows:

"The Bible, the world's most widely-read book, is offered to you free of charge. It is called 'the incomparable Book' by famous writers and celebrated men of science. Multitudes have found in it consolation, peace of heart and eternal certainty. The first 100 who write will receive the complete Bible; the next 200, the New Testament. Others who write will be sent one of the gospels which recounts the life of Christ. Write the European Bible Institute, Box 8, Chatou, S & O."

The response, exceeding the hopes and prayers of the ad's sponsors, revealed an amazing hunger for the Word of God. Unbelievably, those replying told of searching

H U N G E R I N F R A N C E



Scene in Paris. The Graham meetings revealed the deep spiritual hunger existing underneath.

in vain for copies of the Bible, some for many years. Still others revealed that they had never even heard of the Book so widely distributed in other parts of the Christian world.

Typical of the hunger expressed in the replies—4,400 of which have been received to date—is this revealing letter: "You can never know how much your offer pleased me, because for a long time I have tried to find the Holy Bible. Each time I tried there was some sort of hindrance. I do not even know where to inquire for a Bible. This is why I rejoice in your ad. I hope with all my heart that you will be able to send me, by return mail, a Holy Bible."

People from all walks of life responded to the ad—mayors of French cities, members of the national police, doctors, engineers, lawyers, military officers, and a number of soldiers. Some 67 were public school teachers, notoriously irreligious as a group.

"Even if I am not in the first one hundred," one of the teachers wrote, "would you make an exception for someone who *wants to believe*?" And a student wrote, "Please realize that even if my request is too late you have given me a call to make an about-face in my life, and one that is not shallow."

One of the mayors wrote, "I would like to make the Bible known to the people of this town, isolated in a mountain pass. Would I be abusing your generosity to ask for free New Testaments?"

♦ LETTERS such as these are all the more significant when viewed in the light of France's problems today. As the many "experts" on "what is wrong with France" will correctly tell you, more than a million of her people are acute alcoholics;

she has one of the world's highest suicide rates, and a hundred thousand known juvenile delinquents plague her police. Politically, one out of every four of her voters casts his ballot for the empty promises offered by Communism.

But these are only symptoms of her deeper spiritual need. Though France is called "the eldest daughter of the Church," she is surely the least obedient. Of her 44 million people only about 6 million Catholic people practice their faith regularly. Every year numbers of priests and nuns quit the Church, leaving many parishes undermanned.

Naturally Rome has been alarmed into trying several solutions. One of the recent ones was the well-known movement of "worker-priests," begun to combat what the hierarchy called the "de-Christianization of the working classes."

Dropping their clerical garb, the priests of the new group entered factories to share some of the problems and miseries of their lapsed parishioners. Soon the experiment was halted, however, because too many of the priests had espoused the Communism or socialism of their companions at work. In the sharp controversy that followed, a number of priests of the special mission defied the papal ban, some leaving the Church and others falling under its discipline.

Protestants who today account for only two per cent of the population, are beset by liberalism, worldliness and apathy. At least 36,000 towns in France lack a clear gospel witness. One Protestant leader estimates there are not more than 50,000 born-again believers in the entire country. On the average, one Frenchman dies every second, but most never see a Bible or hear the gospel even once during their whole lives. In

HUNGER

IN FRANCE

fact, a Frenchman in one of the African colonies is far more likely to find Christ than one in the mother country!

But the appeal of the gospel is beginning to make new inroads. When Billy Graham held a short campaign in Paris in 1955, the newspapers predicted that the most sophisticated and jaded public in Europe would only come to laugh. To everyone's surprise, Parisians not only filled France's largest auditorium several times, but also listened attentively and longingly. A higher percentage professed faith in Christ than in any previous Graham effort in any country.

Evangelism has taken on new life in Paris and in the provinces. Bibles and books on spiritual subjects are having a brisk sale. The few Gospel radio programs are bringing an encouraging response. One organization which has blanketed the land with Bible text posters, offering free New Testaments receives about 150 requests a month.

One of the most amazing ingatherings is occurring among the gypsies. Several thousands of these nomadic people, for the most part illiterate, have come to know the Lord. At their great annual gatherings of colorful wagons from all over Europe, the gospel is preached by converted tribal chiefs, with the result that gypsy relatives present carry the message back to their own tribes.

♦ In such a growing spiritual atmosphere, the time seemed ripe for culmination.

Typical crowd at one of Paris' sidewalk cafes.



Outwardly there is but little interest in spiritual things, but earnest requests for the Word of God tell a different story.

tion of plans made by the European Bible Institute under the leadership of Director David Barnes. For several years the teachers had been planning to insert an advertisement in the *Digest*, offering free scriptures to those who would write in. Months were spent preparing a new correspondence course in the Gospel of Luke to follow up prospective inquirers. Institute students from 12 countries concentrated in prayer for the new project. Funds began to come in to underwrite the venture, and it was prayerfully launched.

Not only from France, but also from Italy, Spain, Switzerland, Belgium, Holland, Yugoslavia, Germany, Egypt, Israel, Turkey, Africa, Madagascar, VietNam, and Canada, responses began to pour in. The letters revealed an amazing eagerness for spiritual understanding, considering the usual French reluctance to discuss personal problems.

After receiving a Bible and other literature, a stenography teacher wrote, "I have just received what you sent. All of it moved me profoundly. I just loaned it to a friend who has a like need and would appreciate it if you could send me another." One soldier wrote, "I believe I have found in the Bible you sent what I have been looking for so long, a guide for our disturbed times. This book will surely bring me much help." But the most astonishing letters came from Catholics.

Six nuns, including the Mother Superior of a convent, asked for Scriptures. Seventeen priests responded. One elderly

Carmelite nun said, "During my 12 years of continual sickness I have hoped to find a Bible, for I know that all it teaches would bring me consolation. I want to read it before leaving this cheerless place." Another striking response came from the Roman Catholic publishers of a daily newspaper with 500,000 readers and a monthly magazine with 250,000 readers who suggested that the offer of free scriptures be inserted in their publications!

A woman from Moselle wrote, "I am studying your correspondence courses with joy and ask your help in my problems. I am Catholic but have not practiced my faith for years. The Jehovah's Witnesses visited me and only increased my confusion. Searching for God, I have battled courageously but am now perplexed to the point that I doubt everything. My thoughts obsess me night and day. I seek the truth with all my heart and want to teach my children the truths of the Bible."

Robert Munn of the European Bible Institute's theology department had the responsibility of preparing the correspondence on the Gospel of Luke.

"We had the need of the people we were reaching in mind," Munn said. "Most of them think that the Protestant Bible does not teach the Virgin Birth and denies the role of Mary as the Mother of Christ. In the course we stressed the scriptural interpretation of Mary's relation to her Son, then introduced the person and work of Christ and the importance of repentance."

♦ SOME have written grateful letters about what the Bible has already meant to them.

"I cannot let the Bible alone that you sent me," one young man wrote. "I have drawn a maximum of help from it and as a result it seems to me that my life is changing little by little. Problems which seemed humanly insoluble are so simply resolved through the Bible. I have almost melted in tears while studying it with the help of your course on Luke. I've begun to understand too the immense debt I owe to God because of my sin. I believe that Christ died for me and have accepted his sacrifice for me. As a result I have made a complete turnabout in my life in order to help others know Jesus by my testimony."

Confidence in the "American method" of distributing Scriptures was slow to come in French Protestant circles. But some who doubted the outcome of such a bold idea are praising the Lord now that fruit is noticeable. Pastors and believers have been given names of persons in their areas needing help, and subsequent visits have opened new soul-winning possibilities.

Probably the deeper significance of this large response to a single ad lies in its value as a demonstration and encouragement to French Christians. Those who know something of the French quest for reality are convinced that some day it will be expressed on a much larger scale.

END

French people from all walks of life eagerly seized the opportunity to obtain a Bible, New Testament or Scripture portion. United Press photos



a dime for your testimony



By JACK ODELL

Adapted by Faith Coxé Bailey

"A Dime for Your Testimony!" is the first of a series of three real life stories adapted from scripts of the Christian broadcast, "Unshackled." The story is used by permission of the Pacific Garden Mission, Chicago, sponsor of the radio program.

HE was a shy, inarticulate fellow who was hounded all his life by a problem. He was fifty-five before he could even begin to understand what his problem was. And because this is the story of Oliver Gray's problem, it is also Jennie Barker Gray's story. You see, Jennie Barker Gray was Oliver's stepmother, a mixed-up woman, not deliberately hypocritical, but a woman so intent on being a leader in her small-town church that her actions were entirely inconsistent with the testimonies she gave.

The story—and the problem—began one hot July night in a cross-roads church in Wisconsin dairy country. It was a night when the shoulders of the ladies' voile dresses stuck to the chairs, peeling off a layer of varnish each time the sweltering ladies arose. That night, when Jennie Barker Gray rose to give her testimony, the peeling of the voile dress from the chair had a sound like tearing flesh.

Jennie was in fine form that night. The old phrases—she always spoke them as if they were original—rolled out. And when she had finished, the folks clucked and sighed. Jennie always gave such a sound testimony.

Beside Jennie Barker Gray, her thirteen-year-old stepson stared vacantly out at the insects dashing themselves against the windows. Jennie nudged him. Oliver Gray looked up, for a moment daring to hope that she wanted to leave early.

Behind her hand, Jennie whispered hoarsely, "Go ahead, Oliver! Get up on your feet! Speak a word for the Lord!"

Oliver squinted up at her, then settled back against the wooden chair. Getting up in front of the old farmers to talk about something as personal as God? No, sir. Oliver Gray sat still.

✦ But Jennie Barker Gray was a determined woman. She had—as she told everybody in her church—married widower Gray with her eyes wide open. She knew her Christian duty: she would bring up those six poor motherless girls and the two poor motherless boys in the right way. And Jennie Barker Gray knew that if she were to retain the place she had carved for herself as one of the saints, she would have to show that she had properly executed her Christian duty.

Next morning she stopped Oliver just as he was leaving by way of the front hall. She spoke earnestly of this matter of saying a word for the Lord in public.

"I believe all you need is just a little encouragement, Oliver. And I've decided to give it to you."

"Yes, ma'am," Oliver said politely.

"Now then, Oliver, every time you get up and give a word of testimony in prayer meeting, I'm going to give you a nice, shiny dime."

"A—a dime? A whole dime?" He swallowed anxiously, his palms a little sweaty.

"That's right, Oliver!" She smiled down at him. "Think you can do it?"

"I'll . . . I'll try, ma'am." Oliver wiped his sweaty hands on his pockets. "For a dime, that is. You mean—just get up like you and the rest and—and—?" He didn't know how to put it into words.

"Speak a word for the Lord, Oliver. That's all. Tell what the Lord has done for you. He *has* done something for you, I hope. Hasn't He?"

Oliver thought for a moment, then nodded emphatically.



*The story of a simple, quiet man who through
most of his life was haunted by hypocrisy.*

"Oh, yes. I'm . . . I'm sure He has."

"If you don't get up, Oliver, people will think He hasn't. They'll think—I mean, they'll wonder what kind of teaching you're getting here at home. Then you will?"

"Yes, ma'am."

"Good. Maybe I can help you some. Now let's go in the parlor for a minute, and I'll start teaching you what to say. Come along now. It won't be hard."

It wasn't. To stand up and reveal his hidden yearnings toward the unseen Deity and his hero-worship of the Man who had done miracles in Galilee would have been difficult. But this was not expected, Oliver found. His stepmother was much happier if he rattled off some phrases she especially liked. It didn't take long to memorize them. He was just at the right age.

✦ JENNIE Barker Gray nudged her stepson often during the hot summer and the year that followed. Usually, he jumped up. The dime debt was settled quickly—later. And for the rest of the week, Jennie would delight in the praises of the farmers and their wives. "You're a mighty fine mother to them kids, Missus Gray!"

To Oliver, for a while, it was nothing more than a game. He took the dare, he won the dime. Simple. But somewhere, at some time, his maturing mind began to piece things together—snatches of a Sunday school lesson on the Sermon on the Mount, a phrase from a hymn, something said at the prayer meeting itself. Dimly, he began to realize what his stepmother was doing, and in his immaturity, he condemned her totally. She was a hypocrite, a phony.

He became obsessed with the idea. He recalled other things she had done in the last two years, how she had come to be his stepmother.

Oliver's mother had died when he was eleven. His sister,

Edna, took over the practical end of the Gray household, while his father went on working in the local condensery. Pretty soon, though Jennie Barker attended another church, she managed to meet the family almost every Sunday morning on their way home.

"Lands' sakes, Daddy," Edna would say. "Here comes that Missus Barker again—look at her hot-foot it down the street!"

"Well! Wonder what's her hurry?" Eben Gray would say amiably.

"You should know. The only reason she's in such a hurry is that she's afraid she might miss meeting us. She's got her cap set for you, Daddy. She's determined!"

She was determined. The widow Barker always caught up with the Grays.

"My, my, what a fine-looking family. You must be just as proud as can be, Mr. Gray."

"They are pretty nice, at that," Oliver's father admitted. "I don't know what I'd do without Edna here."

"Well, I just guess! It's certainly a shame, though, for a nice personable young woman like Edna to have the burden of such a big family. That sort of work is for older folks—like me, for instance. A young thing like you, Edna, should be thinkin' about a husband and a family of her own."

One Sunday morning they were walking along Main Street. At the corner, widow Barker said, "Mr. Gray, do you suppose you could find the time to help me with a little problem? It's about some property. You know, something my poor late husband left me. I've a chance to sell, but I don't know if I should. A poor lonely widow woman like me just doesn't know how to deal with these things."

Eben Gray cleared his throat. Quickly Jennie moved in.

"I would so appreciate your advice, Mr. Gray. I wonder if you would stop by my house this afternoon? I'll fix up some biscuits and tea while you look over the papers."

She was a hypocrite even then, Oliver decided. And in spite of the testimonies, she was a hypocrite all along.

A few months later, his father stood in the kitchen and declared to the family: "Jennie—uh—says the Lord's been speaking to her. She—uh—she says she believes—according to her—that it's His will that we should get married so's she can take care of you children!"

Out of the stunned silence that followed, Edna spoke, "She wants to move in here with us?"

"No," Eben answered. "Seein' as we only rent here and she owns her own house, she allows we ought to go over there to live."

Not long after that, Jennie, grimly intent on proving that she was doing the divine will, began to coax the dime-testimonies from Oliver. And while she was basking in her neighbors' praise for the sacrificial job she was doing with the Gray brood, Oliver watched her eliminate the various members of the family one by one. One sister was parceled out to an uncle. Another took a job as a school-teacher.

Then she put his father to work selling her baked goods. But Eben soon found that knocking on doors and asking people to buy pies and cookies almost killed him. He sold hardly enough to pay for his shoe leather. Every day he became more miserable. But Jennie got considerable credit for being an enterprising woman and not a little pity for the burden she was carrying.

They lived together as a family for less than two years. Then Jennie decided that the neighbors' pity and praise were not worth the price. One morning she stood up and announced: "Eben, I've made up my mind and you might as well know it."

"Yes, Jennie? About what?"

"About us. Enough is enough. This is my house and you've lived here long enough. You and your bunch of young ones can pack up and leave. Today!"

That's how Jennie Barker Gray removed herself from Oliver Gray's life.

✦ But this was not the end of the story, nor of his problem. It was just the beginning. Deep inside, Oliver's stepmother's superficial religion had left its wound. For the next thirty-five years, he was hardly able to tell what it was. Yet it was a laceration so real that during those years it motivated his deepest thoughts and many of his actions.

For Oliver Gray went on thinking of his stepmother as a hypocrite. When he—and Edna, Lena and the rest—were thrust out of her house, they had a hard time finding another place to live. That first summer they stayed in an abandoned cheese factory. They lived on wild berries, mostly. After that, things eased a little. But Eben Gray was a shaken

man, and the next years were troubled ones. Oliver boiled with adolescent bitterness. To him the whole world was tainted with hypocrisy and he blamed it for all his family's troubles.

At first, he fought back with a typical adolescent weapon—noisy, show-off rebellion. He learned how to drink. A family called "The Happy Farrells" lived up on the ridge, and now and then Oliver drove his Model T up their way for some home brew.

One night, leaving the Farrells' place, he headed for a revival meeting in town. When he got there he made more noise than the evangelist on the platform. Then he got sick. Someone hustled him out quickly, while another took him across the street to an old barn, laid him down on the straw and covered him with a horse blanket.

Getting drunk and breaking up revivals were only a phase. It passed. What was

☆☆☆

Forbearance

DELLA ADAMS LEITNER

Instead of being sad and hurt

By those who are unkind,

How better far it is to choose

The opposite, and find

The way to peace and happiness

Is graciously to do

To others as the Master taught

You'd have them do to you.

True courtesy and gentleness

Reveal an inward grace

That gives a glowing radiance,

Transforms the plainest face.

Be calm, dear heart, and when oppressed

Bless those who do you wrong.

And in forbearance love will prove

There is no force so strong.

☆☆☆

left was a quieter rebellion. It nagged Oliver Gray from church to church in that small town, kept him eating church suppers, making a few friends, almost joining the fellowship and then drifting along to another church.

So Oliver Gray grew up, left the dairy country and got a job in Madison, Wisconsin.

✦ Ask the men who worked with Oliver in the next twenty-five or thirty years and they will tell you that Oliver wasn't a fellow you'd call ghost-ridden. He was a simple, quiet fellow who did an adequate piece of work, punched his time clock regularly, and lived a decent life. When he pulled back into himself, nobody guessed it was because he trusted no one. When he shifted his church membership from one Madison church to another, the men, if they heard about it at all, chalked it up to his "religious nature."

It seemed that Oliver would live out his life like so many—dogged by a problem that had its roots in childhood, unaware of anything more than a vague shadow, but motivated by it every day of his life. Today he might still be living his life of quiet desperation if he hadn't gone back to the old home town to visit his sister Lena. Seeing the town, Main Street and the old church stirred up a lot of things he thought he'd forgotten.

"What makes you so restless, Oliver?" Lena asked him as he sat at her kitchen table, playing with the silver.

"I don't know. Guess it's the town. Makes me think of the old days when we were kids, and Missus Barker, and those dimes she used to give me for bein' a public liar."

"That bothers you now? After all these years?"

"Yes—in a way. Was my first experience with church hypocrites and—kind of hard to forget. 'Course, I've known plenty of others since then."

Lena looked at him thoughtfully. "If church hypocrites bother you so much, how come you've joined so many churches?"

"I don't know, Lena. I just don't know. Seems as though I was always kind of religious, but couldn't ever find the right place to be religious in. It's as if—Lena, I haven't said this to anybody before; in fact, it just came to me—it's as if Missus Barker is still there in some way, shape or form in every church I walk into. Sure as anything, some hypocrites are there, and—well, I just have to move along."

His sister looked at him steadily. Then: "Oliver, I think I know what your trouble is. I want to read you something." She reached over to the windowsill and picked up her Bible. "It's something Jesus said. Gospel of John, chapter four, verse 23. 'The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him.'"

"Don't see what that has to do with me," Oliver said.

"Oliver, listen to me. It's not churches that make Christians, necessarily. It's Christians that make churches when they worship God *in spirit and in truth*. Oliver, stop worrying about the so-called hypocrites and think about the church. I mean—the real church. Jesus Christ."

"Maybe you're right Lena. But it's too late. There's nothing I can do about the way I think."

"Don't you believe it!" Lena closed her Bible, got up from the table and moved toward the sink. Then she turned about suddenly. "Oliver, there's a radio program I want you to hear. Maybe it'll show you what I'm trying to say."

That night, Lena and Oliver listened to *Unshackled*, the Chicago radio series
[Continued on page 60]

*Meditation has often been called a lost
art when actually it is an inescapable
essential for Christian living*

MANY years ago God made known to one of His servants one of the basic essentials for success and prosperity. The Lord had just commissioned Joshua to lead His people into the promised land. But before Joshua assumed that leadership, God had this to say to him:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh. 1:8)

"Meditation" is one word that seems to have dropped completely out of our vocabulary. But evidently it is still in God's vocabulary, and He has called it one of the inescapable essentials for godly living.

How shall we go about this task of meditation? What are the requirements? What do we need to properly fulfill this command of the Lord?

✦ **FIRST** of all, there are *tools to gather*. If you are going to mend a book, bake a pie, build a cabinet, repair a motor car, or even bathe the baby—whatever task you take up, you need certain tools. And so with meditation.

If you and I are to meditate on the Word of God, we will need a *good Bible*. I hope you have graduated from the stage where you have just one Bible, one with tiny little print and very small pages. And of course you will want one that you can put in your pocket or your handbag, so that you're never unarmed.

Beyond that you have a wide range of selection. Many years ago I picked up a kind of Bible that I had never used before, but one that I've used ever since—a wide margin Bible. I like to have a Bible that I can write in, and put in the margin, thoughts and truths that God gives to me from His own Word day by day. And a wide margin Bible is a very, very useful thing indeed to have, because it does mean that your Bible becomes in a special sense your very own.

The other essential in the way of tools in the task of meditation is a *quiet place*. Our Lord said, "When thou prayest, shut the door." Back home we have a phrase to describe that time alone with God. We call it a "quiet time," a quiet place where one can spend time every day with the Lord.

An intellectual study of the Word is not to be regarded as a substitute for a time of communion with God. One of the tragedies in Christian service and testimony is that we become so busy for God that we've got no time to be with Him. You will find that the central, crucial point of your Christian

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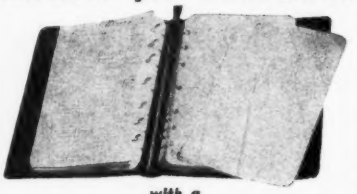
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experience is this Book and your quiet time. Would you believe it, I've come across ministers and missionaries who hadn't read their Bibles for weeks, and even months. I wonder when you last really meditated unhurriedly with your Book.

Added to these essentials are other rather matter-of-fact but important details. I believe that blotting paper, pen, ink and a ruler have a good deal to do with things like sanctification, service and success. And whenever I travel I always take them with me in my journeys. Do you have tools like that? Because if you really mean business with your Bible, you will want to write your thoughts down—something you can recall and remember.

One of the legendary figures in the evangelical church in Great Britain was Bishop Taylor Smith. He had a most awkward habit, wherever he went and whomever he was with, of asking, "What is your best thought for today?" What is *your* best thought for today? Do you have one? Is it written down? Or are you going to forget it? I find that unless I write it down, unless I record it, unless I underline the verse, unless I write in the margin the thought I've gleaned I forget. This business of meditation is not to be taken lightly, superficially, easily. Mean business with your Bible. Record and register the things that God has spoken to you.

There are other things like other translations, books on Christian devotion, or commentaries, and the like. But I would say this: be very careful lest you make books of Christian devotion a substitute for the Book. Books of Christian devotion may feed your thoughts, but they will never feed your soul the way that this Book does.

♦ **SECONDLY**, there is *time to give*. Meditation takes time. For two reasons. First of all, because *apprehension of the mind of God* takes time. I don't think that God reveals His mind and His heart to those who trip flippantly and lightly into His presence and then out again. It doesn't work that way. Behind any life that has been used by God there is a hidden life.

Dr. S. D. Gordon (whose books meant a great deal to me when I was a young Christian) used to say that for every tree that grows up there's a tree that grows down. And the tree could never grow up in fruitfulness unless there was the hidden tree going down. You

need time to apprehend the mind of God. The continual unfolding of the mind of Christ is a relationship of love, and love is never hurried. It takes much longer to say good-night to someone you love than to someone you don't know. If the time you spend with your Lord is the measure of your love for Him, how much do you love Him? Our Lord said that love is the basis of communion.

Not only does apprehension of the mind of God take time, but *assimilation into my own heart*—that also takes time. There are certain ministries of the Word of God that are absolutely vital for the Christian's health. And if we don't allow the Word of God to become assimilated into our hearts, then we will not enjoy the benefits of the very ministries for which the Word exists.

This is one of the most profound practical truths for Christian living. A tremendous conflict is going on in our souls—a conflict for righteousness, a conflict for holiness, a conflict for purity, for clean living. Our great problem is within. Jesus said that from within, out of the heart of man, that evil things proceed.

How are we going to get at that realm? Is there anything that can get right down there and keep it clean and keep it sweet? The Psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee." St. Paul speaks of the washing of water by the Word. Jesus said, "Now ye are clean through the word . . ." The Word of God will exert a cleansing ministry, right down into the subconscious mind, and not only that I might apprehend the mind of God, but that I might appropriate the truth of God.

I remember meeting a woman who was being discharged by a psychiatrist as hopeless. She had suicidal tendencies and depression, and she was in a deplorable state. The only possible cure they were offering to her was a serious brain operation which might affect her personality in an unpredictable way. They said, "That's the only thing we can offer you now, this brain operation. We don't know what you'll be like when you come out of it, or what kind of a person you'll be."

I spoke to her. She was a Christian; she was a mature woman. I said to her, "What about your Bible?" She hadn't read that for months, for years. I said, "You know, I believe there is a ministry that can heal your mind. I believe there is a power that can cleanse your heart

and your mind and take away these thoughts, and it's this Book." I said, "Part of your trouble is that you want to wash."

Well, she got to washing in the Word, and the Word of God cleansed her. I met her some months later, and she was emerging right out of that depression, right out of that defilement of mind and heart.

♦ THEN the task of meditation should result in something; there should be something concrete to show. For there are truths to glean. If we have found after reading a passage that God is, as it were, focusing our minds upon a certain part of it or a certain verse in it, two things still remain. First there is the task of analyzing the text. That is breaking it down into its bits and pieces to see what really is there, to know exactly what the Word is saying. *Analyze the text.*

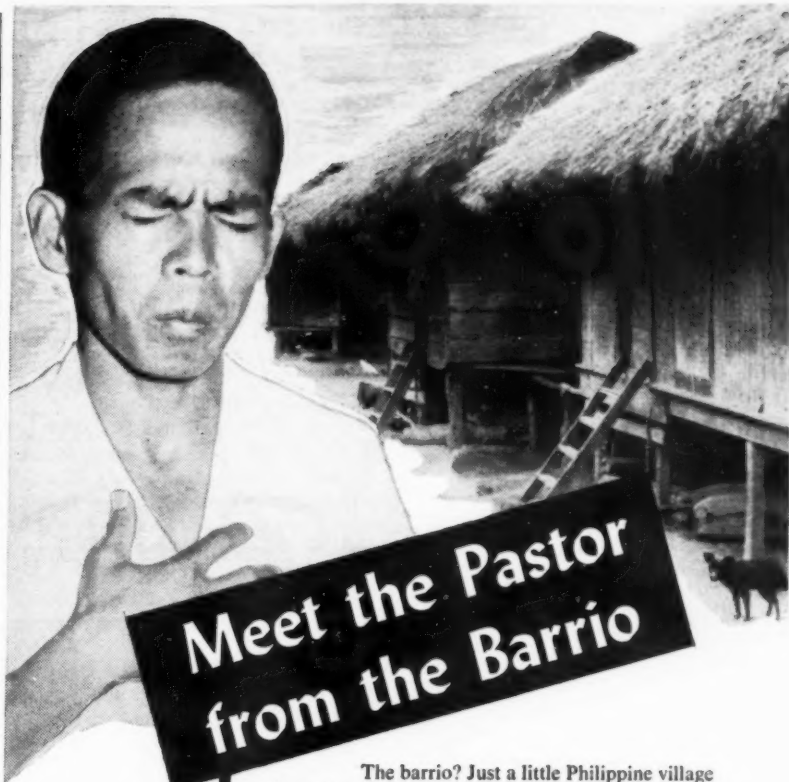
Then we must *crystallize the truth*—that is, take the bits and pieces and put them into order. Rephrase them so that you take them out of the language of centuries ago and put them into the speech of today. Take, for example, the story in the Book of Jeremiah, chapter 18, concerning the potter and the vessel that was marred and made again.

I experienced a great blessing in my own life when I realized that the primary application of this passage was not so much for the unbelieving sinner as for the sinning believer. Then the whole passage lit up with new meaning. Take that passage and break it down, and what do you have?

There was the clay, turning swiftly on the wheel; there were the hands of the potter molding the clay; there was the thing the potter was making the clay into; there was the fact that something went wrong; and there was the fact that he didn't throw it away, but he made it again. Now you have broken the text down into its bits and pieces. You have analyzed it.

Now you're going to rephrase it, you're going to build it up into a pattern and a picture of truth, applying it and interpreting it in the light of your own need. And what do you get? First, *the pressure of the hands of God*. Wherever you have seen a potter at work, it's the hands of the potter that have held your gaze when he started to work. "As the clay is in the potter's hands, so are ye in my hands," saith the Lord.

Take time to think that through. Ask yourself, how do I—how does anyone—know the pressure of the hands of God? Your mind reaches back into the Psalms, and you remember that the Psalmist says somewhere, "Day and night thy hand was heavy upon me." And you realize that your life and mine, as Christians, know the pressure of the hands of God



Meet the Pastor from the Barrio

The barrio? Just a little Philippine village down the side road. It's not far from a bustling metropolis, but the difference between them can't be measured by mere geographic terms.

The city is busy, fairly modern... not too different from Main Street U.S.A. of a few years ago.

But the barrio is crude, primitive. Half-naked children scurry about with the animals in the littered streets; the homes are thatched huts perched on stilts. The closest thing to an encroachment of civilization is the cigar protruding from the mouth of a native woman.

That's why this faithful pastor is here, ministering to the forgotten people of the barrio. He's happy in the service of Christ, but... sometimes it isn't easy. He gets lonesome, "hungry" for real Christian fellowship. Questions and arguments are put to him, pointing up his need of help. There is no one to whom he can turn for counsel.

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inwardly through conviction.

Have you ever known the pressure of the hand of God on the Christian through conviction? There is the weighing down upon your spirit that you've not been able to throw off. There is pressure, the sense that there's something wrong, or something to be done. Conviction.

Is there any other way in which your life and mine has known the pressure of the hands of God? Again you reach out into the Psalms, and you remember that the Psalmist said, "My times are in thy hands." That's it. The *circumstances* of my life are also in God's hand. And I realize that the pressure of the hands of God is something that I will know through convictions and through circumstances.

Moreover, as you watch the potter at work, you see that the hands are molding the clay into something; you see something taking shape, something that was first in the potter's mind. Then you realize another truth: not only that your life and mine will know the pressure of the hands of God, but that your life and mine should show the *purpose* in the mind of God.

The clay of your humanity, your personality, should reveal something to the watching world. We want the world to listen to us, and they want to watch us. What purpose is in the mind of the potter? Loveliness? "He will beautify the meek with salvation." Loveliness of character is the purpose of God for me and for you.

It's terribly important that we should realize that the fruit of the Spirit is not orthodoxy; it's character. You ought to be an attractive person. Do people come to you? They came to Jesus! Are they drawn to you? Is there something gracious about you? Is there something winsome? Is there something of Christ about you that *draws* people?

Somebody said once, "You can't whip a dog that's wagging his tail." The trouble with most of us is that we don't "wag our tails." We're just *growling* at people all the time. And for every one won to Christ with terrific effort, a couple of hundred are put off. The purpose in the mind of God is beauty—beauty of character. That's why you and I need discipline in our lives—to make us beautiful.

Beautiful—and useful. Are you useful? Are you helpful? Are you all right if you are asked to bring the message, but no good if you are just given a Sunday school class? Are you content to be nothing, or to be anything? The purpose in the mind of God is to make you beautiful in character and useful in service.

But something went wrong. The vessel was marred on the wheel. What happened then? Did the potter throw it

away? No. He made it again. And that is another lesson you and I have to learn in Christian living: never to measure God's forgiveness by man's forgiveness. I've found that Christian people can be the most unforgiving people on earth. We have a gospel of forgiveness of sins for the unconverted man outside, but no gospel for forgiveness of sins to the Christian inside. When a Christian sins we don't forgive; nor do we forget. God does both.

And so we glean the third thought or truth from this wonderful passage. The pressure of the hands of God. My life will know that. The purpose in the mind of God. My life should show that. *The patience of the love of God.* My life can count on that.

The patience of the love of God. My! Some Christian lives are marred, aren't they? I just talked to a young missionary home on furlough for the first time. What a marring was there!

Do you know that the mission field is one of the toughest places on earth? Yes, the mission field can be the place of the most devastating failure in Christian living. And I'm not surprised; it's right out on the front line of the battle. But I found it the most difficult thing in the world to get this young missionary to believe in the forgiveness of sins.

But the love of God—how patient and constant it is! It never changes. There's a hymn we sing: "Jesus the Very Thought of Thee," and one verse that goes like this: "O hope of ev'ry contrite heart, O joy of all the meek," and our English version has it: "To those who fall, *how kind Thou art!* How good to those who seek!" Oh, the comfort of God's love.

The vessel was marred, so He made it again. And we do not read that the second vessel was any less lovely than the first. Only in one other place in the Bible is there mention of something that was marred—Isaiah 53, where we read of a "visage that was marred more than that of any man." Every time you and I become conscious that we are marred vessels, we can look up into the marred visage of Christ and rest our hearts on

the constancy of the love of God. The vessel was marred and made again.

Dr. Stuart Holden tells a story of a home in the Scottish highlands. We have houses up there that are called shooting lodges. They are used during the summer season, the holiday season, as guest houses for big house parties. In one of these homes, a minor domestic tragedy had occurred right at the beginning of the season. The whole place had been redecorated in preparation for the arrival of the guests, and someone had spilled something right down one of the walls. There was a great ugly smear right down the wall. The guest who had caused it was very apologetic, and the hostess was very upset about it.

The guests all spent their time either fishing or hunting, walking or shooting. But the day after this tragedy, one of them asked that he might be excused. His name was Landseer. His work in the world of art was famous the world over.

When all the others went out he shut himself into that room, and he was there all day. When the guests came back from their sport in the evening, the room was empty. The artist had gone. They went in, and instinctively their eyes turned to where in the morning they had seen that great ugly smear. But the smear had gone, and in its place there was a picture of the most exquisite beauty. The creative skill of the artist had woven that ugly splash and stain into a picture of rare loveliness! It was marred and made again.

♦ Truths to glean—such truths! And they are all there—thousands of them—waiting for your eyes, waiting for your hand. This is the Task of Meditation; tools to gather, time to give, truths to glean. "This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night." I don't know any other way. If you are going to be a Christian after the pattern of the will of God, then you must give yourselves in disciplined living to this task. May God give you grace to do so and to be faithful in it all the days of your life. END

Unaccepted Pardon

Some years ago, when hanging was the mode of judicial execution in the United States, a man named Wilson was condemned to be hanged for the crime of murder. His brother, having exhausted all other means, appealed to the President, and obtained a pardon. But his brother would not accept it.

"I have been sentenced to be hanged," he said, "and hang me they must."

With the judge's order of execution on the one hand, and the President's pardon on the other, the prison authorities were in a dilemma. Ultimately, the question was referred to the Supreme Court of the United States, from which august body Chief Justice Marshall handed down this official pronouncement: "A pardon is a piece of paper, the value of which depends on its acceptance. If not accepted, it is not a pardon." Wilson was hanged.

The pardon of every member of the human race has been signed by God in the blood of the Lamb, but to be effective it must be accepted (John 1:12).

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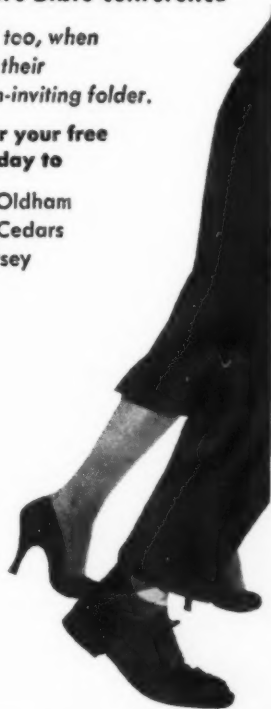
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LIONS OF

By V. Raymond Edman

AMONG the promises that God has given to His children is the wonderful promise that as they walk with Him into the sunset of life the light of the next world becomes increasingly real, till at last they come into the light that never fades. So Solomon, out of his wide observation and by inspiration of God's Spirit, wrote that "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

Yet the Almighty did not promise that the sunset must be without clouds. All our life long we are told to "walk by faith and not by sight," depending not upon how much of the road we can see, how much strength we have, or the extent of our resources, but rather placing our confidence in Him who said, "I will never leave thee, nor forsake thee."

Yet there are dangers peculiar to the sunset time of life to which I would call your attention, with the reminder that the heart that keeps sweet toward God and right toward one's fellow men will be able to overcome these "lions of the later years."

✦ In the sixth chapter of Daniel is recorded one of the best known portions of all Scripture. At the time spoken of there, Daniel was opposed by the counselors of Darius and cast into the den of lions. He must have been at the very sunset of life. We do not have record of Daniel's birth, though undoubtedly as a lad he was brought from Jerusalem with the captivity. The chronology is clear, however, that for nearly seventy years he continued in Babylon. Therefore he was well above eighty years of age when he was thrust aside by the jealousy of the younger men. Daniel was an old man stooped with years when the tidings came to him that the young counselors of the king were plotting against his life.

His reasoning was obvious, of course. To them Daniel was a "back number." He was at least two generations behind his time. To be sure, he had served the great Nebuchadnezzar and Belshazzar. But now a new government, a new regime, had come into power under Darius the Mede. What use was there now—to their way of thinking—for an old man with old ideas, old patterns, old loyalties? Away with this Daniel! And because they could find no fault in him in his conduct of business for the government, they found it, as you know, in the law of his God; and as a result of that plot Daniel was cast into that den.

Who would have thought that Almighty God, who had honored Daniel as a lad in the court of Nebuchadnezzar, who had raised him to the preeminence of premiership under three successive governments, would allow His aged servant, bent with years, to suffer in the closing days of his life this tremendous testing? If ever at any time in his life Daniel was a subject for despair, now was the time.

And yet you know the outcome of the story. Because of his innocence and integrity (v. 22), Daniel found that the mouths of the lions had been shut. Furthermore, the record goes on to say (v. 23), he was delivered because "he believed in his God."

May I remind you—and here I speak to you who will also

be old some day—that life's greatest decisions are made in the time of youth? We do not change our patterns easily when we are old. I have found a great many unhappy, frustrated elderly Christian people who have not made life's decisions about God's work or their responsibilities in their early years. Set your heart early in life, therefore—you who are young—to trust God implicitly, with earnestness, with honesty, and with integrity. For who knows what God has in store for you? Serving in the court of godless kings, Daniel grew up to become the instrument in the hand of God for the welfare of God's people and the unfolding of the great panorama of prophecy.

And do not be surprised—you who are older—if at the very sunset of life comes a testing not unlike that given to Daniel. You may be thrust aside by younger men, ambitious, who claim to be up-to-date, yet disregard the great underlying principles of life, honesty, integrity, faithfulness and the like.

Yet the heart which keeps sweet with God and right with men will find not only deliverance from this lion of the later years, but will find the same kind of triumph that Daniel found when the king brought him again out of that den and set him at the very highest place in the government. God has some sphere of usefulness for you—if your heart will not compromise, if your heart will remain sweet and unblemished. Thus you will find the favor, the protection of God.

✦ DANIEL, as I have said, was in his eighties when he was cast into the lions' den. Consider Abraham, who must have been a hundred and twenty—perhaps a hundred and fifteen—when the greatest test of his life came to him (Gen. 22).

Abraham had had many tests during his long life. Called out of Ur of the Chaldees he left his kinfolk and native land to go to a place he knew not, to inherit a land he had never seen. But Abraham learned to walk with God in those years; he was called the "friend of God." One testing after another came into his life. But the greatest of all came in his very old age when God said to him, "Take thy son Isaac, thy only son whom thou lovest, up to Mount Moriah and there offer him as a sacrifice."

Could any lion be so fearful as this one? Yet, old Abraham faced the issue with obedient heart. Early the following morning he arose, took his servant, the animals, and his son, and went that long journey to Moriah. There God allowed Abraham to progress even to the point of raising the knife for the sacrifice of his son—the son of promise, in whom all the provision of God was centered—before He said, "Now I know that thou fearest wisdom and that thou obeyest me."

Then came the revelation. God made known to Abraham the great truth of *Jehovah Jireh*, the God who supplies. And from that time on, the people of God who have read and believed these words have been strengthened by the example of faith and obedience given to us by Abraham.

May I say to you from the depths of my heart, God's apparent hard word is never His last word? Beyond that word which seems to be so hard, so unfeeling, humanly so cruel, there is the tenderness of the Almighty, a special revelation out of His Book, by His Spirit, that He wants to give to you so that it will be true of your heart that in blessing He will

From a message given at Founder's Week Conference, Moody Bible Institute, Feb., 1958.

F THE LATER YEARS

bless you, as He did Abraham. Jehovah Jireh still provides.

✦ SAMUEL must have been in his late seventies when he experienced the greatest testing of his life. You will remember that Samuel had been called as a little child into God's service, dedicated thereto by his godly mother. It was not long after Samuel was in the tabernacle at Shiloh that all Israel began to know that Samuel was to be God's prophet in the place of Eli. Then followed the long years of service, as the prophet brought the people deep in apostasy back to the fear of God.

Without much organizational government, without helpers of any kind, Samuel year after year in the days of his strength judged that people, taught that people, led that people, rebuked them when necessary, and welded those tribes together through days of darkness and difficulty.

In time, as we read in the eighth chapter of First Samuel, he became old. And the elders of Israel gathered together and said (v. 5): "Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations." What did it mean? It meant that in their eyes Samuel was no longer of any use, that he was therefore just to be cast aside, quite unceremoniously—put on a shelf, as it were—and a king put in his place.

Samuel was grieved—understandably so—and he made known the matter to the Lord. And God replied, "They have not only forsaken you and rejected you, but they have rejected me. But if they insist, let them have their way."

Here is one of the fiercest lions of all: in days to come, or maybe right now, to be rejected. And yet, with this lion of the later years closing in upon us, we may have the lamb-like spirit of Samuel. Samuel prayed about it, as we have seen, and he was willing to do as they said. Notice his gracious spirit in all of this. He is an outstanding example of the truth I'm trying to make clear, that if the heart is sweet with God and right with fellow men, that heart and life will have the unfailing blessing of God.

In the twelfth chapter of First Samuel we have the closing words of Samuel's official ministry, bearing a warning and a promise: "For the Lord will not forsake his people for his great name's sake; because it hath pleased the Lord to make you his people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way."

How wonderful! An old man set aside, and yet his heart so attached to his people that without recrimination, without bitterness of spirit, without frustration he could say, "I will continue to pray for you."

Now as to the outcome, if you will read carefully in First Samuel and make comparison of one portion with another, you will observe that in these last years of retirement in Ramah, his home town, Samuel established the "school of the prophets." Instinctively, young men who loved God and honored God's aged servant gathered round about him for instruction. There was no regular curriculum, I am sure, but the spirit of prophecy was upon them, and the school of the prophets came into being. *That school was the most lasting spiritual influence in Israel until the captivity in Babylon, nearly a*

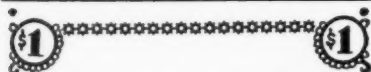


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thousand years later. In other words, Samuel did more for God in those years of retirement than he did in all his long life of active service as judge in Israel.

God has a place for older people, retired people, whose heart has remained sweet and strong. A year ago at Christmas time my wife and I were in Ecuador to visit the widows of the martyrs and the many Wheaton folk we have there. Among them is a dear old man nearly eighty years of age. In his middle seventies he retired as a carpenter for the college. He remained on with us as watchman because his health was good, then the Lord called his companion of many years to be with Himself, and dear old brother Barnes was alone in the world except for one daughter at HCJB in Quito, Ecuador. We talked over matters and prayed about them, and I remember saying, "Brother Barnes, the climate there is quite good, the altitude is high, people walk slowly . . ."

As a result, we had a missionary farewell for that dear old man. We bought him a set of power tools to take with him down to Ecuador, to teach carpentering to the young native Christians. When we saw and visited with him there he was teaching carpentry, he had finished a house for his daughter, he had made all the furniture for it, and he was repairing furniture and building for other missionaries as well. His son told us he was sure the Lord had added ten years to his life. To be sure, he didn't walk very rapidly, nor had he learned the Spanish language. But he could explain with his hands what he wanted the young men to do. He could pray for these young missionaries. And when any were in sorrow he could go over to them and sit down alongside them and read the Word to them. And he did all of these things.

Beware, therefore, the lion of rejection, the sense of feeling that "people don't want me." God has great use for you. Only "keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23).

✦ **THESE** are, I trust, encouraging words. Now consider King Asa and his experience, described for us in Second Chronicles. When Asa was a young man and king, there came a tremendous danger to his people. The Ethiopian with a million followers came against him. The story tells us that he cried to God (Chapter 14) and said (v. 11), "Lord, it is nothing with thee to help, whether with many, or with them that have no power; help us, O Lord, our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art God; let not man prevail against thee." As a result, great victory was won, revival came to his people, and years of peace and plenty.

Then another great testing came, in

the king's thirty-fifth year. The king of Israel came against Judah (II Chron. 16). This time, in his self sufficiency and pride, Asa did not put his trust in God as he had done as a young man. Rather, he trusted in his riches; in his self sufficiency he took the treasures out of God's house and hired allies for himself. As a result God's prophet came and spoke to him (vv. 7-9), reminding him that he should have trusted God and not the Syrians. Then (v. 10) "Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time."

How sad! A king in the sunset of life, no longer with sweetness of heart toward God or man, who could neither trust God nor stand the rebuke of God's prophet! The story ends tragically (v. 12), for we read that King Asa died in his thirty-ninth year, "diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians." His heart had departed from God. A bitter end to a great beginning!

Thus in these experiences of men of old are set forth the faithfulness of God to His people and the warnings of the Spirit of God against the temptations that come very often in the sunset of life. Beware, therefore, of them, remembering rather that the heart that keeps sweet toward God and right toward one's fellow men will find God's unfailing blessing and help against the lions of the later years. END

ALONE

It is human to stand with the crowd; it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is Godlike to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scared apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for one of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshiped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.—*Christian Witness*

Moody Monthly



AT 72, Swiss-born Karl Barth is without question the most influential theologian in the world today. Since 1918 when his book, *The Epistle to the Romans*, burst on the Christian world as a "theological bombshell," his views, along with those of his fellow Swiss theologian, Emil Brunner, and American Reinhold Niebuhr, have profoundly influenced pulpits both in Europe and America as Barthianism or neo-orthodoxy. It is this body of teaching which emerged in reaction to liberalism that the author examines in this article and one to follow.

WHAT DOES BARTHIANISM REALLY TEACH?

By
David Hedegard

Is Karl Barth a prophet or a reformer? Is he the great Christian prophet of our day, or is he a great modern reformer comparable with the reformers of the 16th century?

Barth is sometimes featured, of course, as being both a prophet and a reformer. When, in 1922, he published the second edition of his *Commentary on Romans*, and at once became world-renowned, it was noticed that he, although a theological professor, did not speak so much as a scholar, but rather as a man proclaiming a message. In very harsh and rugged words he rebuked man's sin, and his titanic rebellion against God. Especially he condemned man's religion—and religion meant every form of godliness where man and not God is the center. "In nothing has man sinned so much as in his religion," he said.

Barth pointed out that the Protestant theology of the last two centuries had put man, and not God, in the center, and thus it was no theology at all. Theology should be *theology*; that is, it should speak of God; above all it should proclaim the sovereignty of God. "Let God be God." Theology should turn from man, his ideas and experiences, to the Word

of God, and take up its position there.

† This sounds very well. But what is the positive teaching of Karl Barth? To give a full answer to this question is not my task; my task is only to point out the relation between the teaching of Karl Barth and the historic Christian faith. And since the historic Christian faith is summarized in the Apostles' Creed, it may be sufficient to compare the teaching of Karl Barth with this creed. This would seem to be an easy piece of work, since Karl Barth has published an exposition of this creed entitled *Credo*.

If I were to read no other of Karl Barth's writings than the *Credo* I might think that he stands for the full Biblical truth. But if I want to get a real knowledge of his position I must begin with studying his first and most important work, his *Commentary on Romans*. There I will find the principles of his theology.

Unfortunately, it is impossible to read very far in Barth's *Commentary on Romans* without discovering that it is difficult to determine what he really thinks about the great doctrines of the Christian faith. There are two principal reasons for this difficulty.

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A noted Swedish scholar compares the teaching of Karl Barth with that of historic Christianity.

The first reason is the fact that Barth uses a dialectical method of expression. This means that he holds that affirmations about God can be made only in contradictory and paradoxical terms, by contrasts which cancel each other. It is no wonder that there is a real war between Barth's interpreters. Often their opinions about Barth's views, as exposed in this book, exclude each other.

It is good that the Old Testament prophets did not speak in such a manner. If they had spoken in contradictory terms, who would have believed that they spoke the Word of God? Would not Israel have said to them: "You cannot be God's messengers. God is truth and truth does not contradict itself!" If Karl Barth is a prophet, it must be admitted that he speaks in quite another way than the Old Testament prophets.

I said that Karl Barth is sometimes styled "reformer." But the reformers of the 16th century spoke in a plain and clear way. If it had been as difficult to understand Martin Luther and John Calvin as it often is to understand Karl Barth, they would certainly never have become reformers.

A second difficulty is the fact that Barth often changes his position. When, for instance, the English translation of his *Commentary on Romans* was published in 1932, he wrote in the foreword that he now looked on this book, written ten years earlier, as a book "written by another man." Nearly every new book by Barth represents a new position, more or less in conflict with views declared in his earlier books. If Luther and Calvin had followed a similar line and unceasingly changed their teaching, they would certainly never have become reformers. Martin Luther said: "Here I stand, and I can do no other." But Barth sometimes seems to stand nowhere and everywhere.

† THESE difficulties in understanding Barth prove, on closer study, to be indications pointing to the real character of his theology. The apparent changes do not really affect his central teaching, but only his mode of expression. The foundation principle of his theology is expressed in a famous statement in the preface to the second edition of his *Commentary on Romans*.

"If I have a system," he there declares, "it is limited to a recognition of what Kierkegaard called the 'infinite qualitative distinction' between time and eternity, and to my regarding this as

possessing negative as well as positive significance: 'God is in heaven and thou art on earth.' The relation between such a God and such a man, and the relation between such a man and such a God, is for me the theme of the Bible and the essence of philosophy."

It would require considerable time to make a careful technical examination of the meaning of this famous passage. We shall reach the same result, in less time, by comparing Barth's teaching with some sentences of the Apostles' Creed.

The Apostles' Creed begins with the sentence: "I believe in God." What does it mean to "believe" in God? In a dictionary I read that "belief" is "the feeling that something is real and true," and that it means the same as the word "faith." I turn to the Bible and ask, what is faith according to the Bible? For our present purposes it is sufficient to point out two well-known facts: (1) faith means trust in God; (2) faith includes a certain knowledge of God.

What do we then know, according to Karl Barth, about God? The startling answers runs: We know *nothing* about God. "God is in heaven, and thou upon earth." You cannot have a real knowledge of God because there is an "infinite, qualitative distinction" between time and eternity.

No Bible-believer will agree with this conclusion. He will say: "God has revealed Himself in His Word, in the Bible. And I trust the Bible because it is the Word of God, inspired of the Holy Spirit (II Tim. 3:16)." What does Karl Barth teach about the inspiration of the Bible?

In his *Kirchliche Dogmatik*, a gigantic work of which nine large volumes have been published (and many more will appear), Karl Barth answers us that he believes in the verbal inspiration of the Bible. But we become not a little disappointed when we learn what he means by verbal inspiration. He does by no means teach that the Bible is the infallible Word of God. In his *Kirchliche Dogmatik* he vehemently opposes the doctrine of the infallibility of the Bible. He states that there are errors in the Bible. He says that no part of the Bible is faultless, but that it is all the way through fallible human words. (*Ibid.*, Vol. I, Chap. 2, p. 565). The prophets and the apostles were fallible men, even in their office, even when they write

¹ The Epistle to the Romans, by Karl Barth, translated from the Sixth Edition by Edwyn C. Hoskyns (London, 1933), p. 10. Quoted by permission of the Oxford University Press.

God's revelation. On page 588, he states:

"According to the witness of the Scripture about man, which also refers to them" (i.e., to the prophets and apostles), "they could err, and they have also erred in every word . . . but precisely with this fallible and erring human word they have spoken the Word of God."

There are, thus, no infallible elements in the Bible. Not even the words of Christ as reported in the Gospels are infallible. From what has been said now, it follows that according to Barth the Bible is not the Word of God; and it does not contain the Word of God. But the Bible becomes the Word of God when God uses it as a means for His revelation. This happens when the word of the Bible is preached by the church.

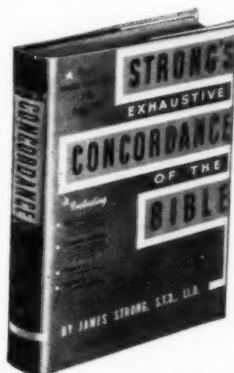
In this connection Barth explains what he means by inspiration. It is "the divine decision which is continually repeated in the life of the church and its members" (*ibid.*, p. 594), as a result of the message of the church. This is certainly a very peculiar doctrine of inspiration.

If the Bible is altogether fallible, and human words can never be identified with the revelation of God, it is evident that no system of Christian doctrine can be founded on the Bible. The actual teachings of the Bible are in themselves of no real importance. Still the Bible has a certain authority from the state of mind (*Geistesverfassung*) of the Biblical authors, their way of putting questions (*Fragestellung*) and their method of answering (*Antwortmethode*). This "Biblical attitude" (*Biblische Haltung*) should be considered authoritative by the Christian preacher and by Christian theologians (*Kirchliche Dogmatik, ibid.*, p. 912). In this way the Biblical teachings are replaced by an alleged Biblical rule of thought, and this rule is in reality, of course, the rule of Karl Barth.

✦ WHEN we know so much of Karl Barth's doctrine of the Bible we will not be surprised by his attitude to Biblical criticism. He has no objections to the most radical Biblical criticism. He has even expressed his special appreciation of the so-called form-criticism of the Gospels. The pioneers of this school were two German scholars, Dibelius and Bultmann. They arrived at very negative conclusions concerning the historical value of the Gospels. Bultmann's book *Jesus* (published in German, 1926; English translation, 1934) is especially important from this point of view. Although Jesus, according to Bultmann, really lived and taught and was crucified, nearly everything told of Him in the Gospels is doubtful. Actually we know nothing of Jesus, if we use the word

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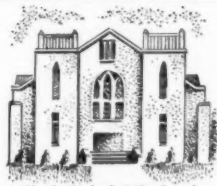
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"know" in the sense used by historians.

If the Bible is an altogether fallible book where nearly every recorded fact could be questioned by historical criticism, where do we find the revelation of God? Barth answers that the revelation of God does not take place in history. It takes place in "primal history." The German word is *Urgeschichte*. As a theological term, this word means the history which is found in the first eleven chapters of the Book of Genesis.

But the Swiss theologian, Overbeck, a godless scholar who was professor at the University of Basel in the latter part of the 19th century, used this term in a new sense. In Overbeck's philosophy, it denotes a sphere outside and above history, a primitive stage beyond all that can be known by historical research.

Barth employs the term "primal history" in a similar sense. "Primal history" has nothing to do with history in the ordinary sense of that word. It does not indicate events that happen in time, but rather something in an entirely different sphere, which cannot be described in human language but only hinted. Barth thinks of the Creation, the Fall, the Resurrection, and Christ's Return not as events that ever have happened or ever will happen in history, but as situations that are always true in this other sphere. To him "primal history" is a metaphysical concept.

Barth holds that revelation takes place in "primal history," not in ordinary history. The Bible does not contain this revelation. It merely hints at it. The worst of all heresies, according to Barth, is the idea that we have an objective revelation of God in the Bible. He calls people who embrace this view *beati possidentes*; that is, "blessed possessors." They represent, according to Barth, "the highwater mark of man's conceit." Of course, these "blessed possessors" are, first and foremost, the Bible-believing Christians. So it becomes evident that the most dangerous people from Karl Barth's point of view are not the so-called "old-fashioned modernists," but the Bible-believing Christians!

★ WHEN we consider what Karl Barth teaches about God and the revelation of God, we must come to the conclusion that he speaks of an unknown god. Like the men of Athens (Acts 17:23) he has raised an altar to an unknown god. Since we know this, it is clear that Karl Barth is no prophet. Or, if he is a prophet, he is a false prophet. The Old Testament prophets proclaimed: "Thus saith the Lord." But the heading which should rightly be put over all Karl Barth's writings would run: "Thus says Karl Barth." He speaks only human words about an unknown god!

The second and concluding part of this study will appear in the July issue.

In the Study

BY WILBUR M. SMITH

Suggestions for Readings in the Great Christian Classics

*For those who want
a better grasp
of Christian literature—
a survey of the field,
a list of recommended
authors and a selection
of supporting references*



Dr. Wilbur Smith

THERE has always been available—in the classical period of Greek and Roman literature, increasingly so during the Middle Ages, and more so than ever after the invention of printing—a vast amount of literature that is not worth reading at all. Of literary material of a second-rate nature we must read some, for our particular work, to keep abreast of some areas of thought, or to be prepared to meet the problems of some who have skeptical tendencies.

Then there are the pre-eminently worthwhile books that have permanent value, generation after generation, writings that can inspire and quicken the mind, cleanse the soul, and stir us to greater endeavors in our Christian life. Almost all earnest Christian men and women know hours in which they long to lay hold of some volume that will lift them above the humdrum monotony of life, but they may not have had the training necessary for discerning what these particular books are.

After some years of careful thinking, as well as some teaching along this line, I have attempted to list here approximately 180 outstanding authors whose works make some definite contribution to Christian thought (plus seven works not identified with any particular author). Of course, some of these writers represent greater influence and genius than others here listed. The last eighty years have not produced much Christian literature that will be of any particular worth one hundred years from now, should the Lord tarry. The list includes, here and there, men who cannot be called Christians strictly speaking, as Alfred Tennyson, and not all are Protestants, but it would have been wrong to omit these names.

This is one of the most solid contributions I have made to this department, somewhat heavier material than I generally use in these columns. However, from the many letters that come to my desk expressing appreciation for "In the Study," and asking for titles in one type of Christian literature and another, I am led to hope that most of my readers will find this issue truly helpful.

I. The Field as a Whole

No book in human history has exercised such an enormous influence over the literature of the world as has the Bible, and around no other book has

such a vast, important, and often transcendent literature been written as that prompted by the study of the perennial pages of the Holy Scriptures, and the great themes of which they speak.

Included in this body of literature are the writings of the Church Fathers, climaxed in the works of Augustine, which represent the major contribution to literature in the Western World from the close of the New Testament canon to the end of the 14th century.

Then there are the great liturgies of the East and West, the thousands of volumes of commentaries and works of Biblical exegesis provoked by the ever-present longing on the part of both Jews and Christians to know more of what God has said through His ancient oracles, and that massive (and in part unexplored) library, in innumerable languages, of books about the person and work of the Lord Jesus Christ. (I would estimate, e.g., that in modern times at least sixty thousand volumes concerning Christ have been written in the western European languages.)

To these must be added the large works in the area of systematic, Biblical and historical theology, apologetic works, hymns, poems, books on Biblical ethics, dramas based on Biblical subjects, inspirational writings, and the unnumbered volumes of homilies and sermons from the days of Chrysostom to the present.

In addition to literature written for the specific purpose of interpreting the Scriptures, one must recognize the influence of the Bible upon what might be called non-religious literature. The fourfold outline of the empires in Daniel 2 and 7, e.g., dominated European historiography down to the end of the sixteenth century. Until most recent times, the opening chapters of Genesis have always been considered in works on natural science.

The influence on general literature is beyond all estimation. Dr. Albert Cook says, "The Bible possesses a universality which has placed it at the foundation or the head, or both, of all modern literatures," and then gives a number of reasons why this is so (Albert S. Cook: *The Authorized Version of the Bible and Its Influence*, New York, 1910, p. 17). A better-known contemporary of Professor Cook, the late Professor William Lyon Phelps of Yale, after years of brilliant teaching declared, "The Bible has been a greater influence on the course of

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English literature than all other forces put together; it is impossible to read standard authors intelligibly without knowing something about the Bible, for they all assume familiarity with it on the part of their readers" (W. L. Phelps: *Reading the Bible*, New York, 1919, p. 17).

As an illustration of the influence of the Bible on English literature, it is interesting to note that in the Columbia Edition of Milton's *Works* there are over six hundred lines of references to quotations from the Pentateuch alone, and over fourteen hundred lines of index to the one word *Christ*. In the index of E. T. Cook's great edition of Ruskin's *Works*, over three thousand different Scripture passages are listed.

I have not explored the subject of studies on the influence of the Bible in continental Europe, but the following books will be of help to anyone wishing to pursue this fascinating theme:

R. V. Raumer: *Die Einwirkung des Christentums auf die althochdeutsche Sprache*. 1845.

E. Stein von Nordenstein: *Über den Einfluss der Bibel auf deut. Sprache und Litt.* 1856.

J. Trenel: *L'ancien test, et la langue française du moyen age*. 1904.

II. Introduction to World Literature

Since many books dominated by Biblical themes are found in works on world literature, it might be well here to give a brief bibliography of this subject.

Cassell's *Encyclopedia of World Literature*, ed. by S. H. Steinberg. 2 vols. (New York, 1954, xxiii, 2086 pp.). The outstanding work of its kind, though weak in some areas.

World Literature, in the College Outline Series. 2 vols. (New York: Barnes and Noble, 1953, 280, 383 pp.)

Anne C. Lynch Botta. *Handbook of Universal Literature*. Rev. ed. (Boston, 1902, xiii, 562 pp.). Still of real value, though fifty years old.

Laurie Magnus. *A History of European Literature*. (London, 1935, xiii, 318 pp.)

Richard G. Moulton. *World Literature and Its Place in General Culture*. (New York, 1911, 502 pp.). A famous work; still worthwhile.

Barrett Wendell. *The Traditions of European Literature from Homer to Dante*. (New York, 1920, 669 pp.). Splendid bibliographical notes.

A *Summary of the Literature of Modern Europe (England, France, Germany, Italy, Spain) from the Origins to 1400*.

"In the Study" is a regular feature of MOODY MONTHLY. Correspondence relative to this department should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

Compiled and arranged by Marian Edwards. (London, 1907, xvi, 532 pp.)

Frederic Lollie. *A Short History of Comparative Literature from Earliest Times to the Present Day*. (Eng. trans., London, 1906, xii, 375 pp.)

III. Some Anthologies of World Literature

The best anthology of literature of all nations published in our country is that edited by the late Richard Garnett of the British Museum entitled *Universal Anthology*, issued simultaneously in London and New York in 1899. Another work—not as well edited, in my opinion—appeared in sixty volumes, *The World's Greatest Literature*. This was in part a uniform reprinting of some of the classics of English and European literature, though it did extend back as far as the Babylonian, Assyrian, Greek and Roman classics. There was also President Elliott's famous *Five-Foot Shelf of Books*, perhaps the best known of all such anthologies.

During the last half-century, anthologies of world literature in one and two volumes have become quite numerous, excellently edited and attractively printed. Two of the more important are *Western World Literature*, edited by Harry Wollcott Robbins and William Harold Coleman (New York, 1938, xix, 1422 pp.); and *Writers of the Western World*, edited by Addison Hibbard (Boston, 1942, xxii, 1225 pp.).

In my opinion, the best in this field is *The World in Literature*, edited by George K. Anderson and Robert War-nock, in two attractively printed volumes (Chicago and New York, 1951, xv, 440, 575, 15 pp.; xv, 624, 492, 14 pp.; 2131 double-column pages of text).

IV. The History of Christian Literature

No adequate systematic survey of the great writings of the Christian Church, including the influence of the Bible on the literatures of the Western World, has ever been undertaken. Scores of books have been written on the literary history of early Christianity (e.g., Crittwell, Krueger, Goodspeed, and the monumental work on the Church Fathers by Johannes Quasten, now in process of publication, *Patrology*, two volumes, coming down to the time of Lactantius, having been completed, and the third to appear soon) and on the general literature of the Reformation. We have an excellent work surveying all the early Latin literature of the Christian Church—Pierre De Labriolle: *The History and Literature of Christianity from Tertullian to Boethius* (xxiii, 555 pp.).

There are also some good surveys of the religious literature of certain nations, e.g., the three-volume work by Henri

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Bremond: *The Literary History of Religious Thought in France from the Wars of Religion Down to Our Own Times* (1928). However, there is no general satisfactory survey of the entire field of Christian literature through the ages. In 1926, Macmillan published a work by George L. Hurst: *An Outline of the History of Christian Literature* (547 pp.). but the chapters are of a very sketchy nature. What we need is an exhaustive work covering the subject of the influence of the Word of God on the literatures of the Western World, on the same scale as Gilbert Highet's rich contribution to scholarship, *The Classical Tradition, Greek and Roman Influences on Western Literature* (Oxford University Press, 1949, xxxviii, 763 pp.).

Before the advent of modern scholarship, a serious attempt was made to survey the history of the versions of the Bible, and major works directly related to the Bible, by a Methodist scholar in England, James Townley, a work originally published in three volumes in 1821, and reprinted in two volumes, of some 1200 pages, in our own country in 1842. The title indicates the content: *Illustrations of Biblical Literature Exhibiting the History and Fate of the Sacred Writings from the Earliest Period to the Present Century; Including Biographical Sketches of Translators and Other Eminent Biblical Scholars*. Apparently since that time no one has dared to undertake a survey of such scope.

V. Anthologies of Christian Literature

The most extensive anthology, at least of devotional literature, of our century is the ten-volume set (of about 220 pages each) *Selections From the World's Devotional Classics*, edited by Robert Scott and George Gilmore, and published by Funk and Wagnalls in 1916. Perhaps the best one-volume work of this kind is *The Book of Christian Classics*, edited by Michael Williams in 1913, and republished in 1937 with the title, *Anthology of Classic Christian Literature*, (xvi, 466 pp.). A later work is *The Christian Reader: Inspirational and Devotional Classics*, ed. by Stanley Irving Stuber (Association Press, N.Y., 1952, 514 pp.).

A good selection is found in J. M. Connell: *A Book of Devotional Readings from the Literature of Christendom*, (London, 1913, 295 pp.).—quotations from 114 authors, chronologically arranged, including some, however, who were certainly not Christians, as Kant, Goethe, Emerson and Shelley. Arranged in the form of a devotional manual is *A Lectinary of Christian Prose from the II to the XX Century*, compiled by A. C. Bouquet (London, 1939 xxvi, 390 pp.).

For an anthology of poetry, one will want to consult *Masterpieces of Religious Verse*, by James Dalton Morrison,

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a quarto volume of 700 double-column pages, published by Harper and Brothers in 1948. Still indispensable, with excellent notes, is *A Library of Religious Poetry*, edited by Philip Schaff and Arthur Gillman, (New York, 1881, xxi, 1004 pp., double column).

A scholarly and quite exhaustive anthology of Anglican literature of the seventeenth century, *Anglicanism*, compiled by Paul Elmer More and Frank Leslie Cross, appeared in 1951, (London, S.P.C.K., lxxvi, 811 pp.).

VI. Authors of Famous Christian Books

It is not an easy task to draw up a list of what might be called the more important authors of Christian literature, from the days of the Apostolic Fathers to the beginning of our century. No two students would construct identical lists. This list would be somewhat different if compiled by a Protestant living on the continent of Europe, and would be quite emphatically altered if drawn up by a Roman Catholic.

I have included only those writers (and of course not all of them) whose books are in themselves rich in content, works which have had wide influence, not only at the time of publication but in subsequent centuries or decades, have made a vital contribution to the history and corporate life of the Christian Church, and contain pages that can still speak to us and inspire us.

Writers whose books had a marked influence and large circulation in the half-century following their original publication, but today are acknowledgedly unimportant, have been omitted. For example, the Church of England clergyman James Hervey (1713-1758) wrote a volume, *Meditations and Contemplations*, which went through twenty-five editions in forty-five years, but his

name awakens no memories today, and the volume cannot be said to have permanent value. Similarly, Charles M. Sheldon's *In His Steps* (1896) had the phenomenal circulation of approximately ten million copies, but I believe that work has no message for today, and cannot be called a permanent contribution to the literature of the Christian Church.

One area of Christian literature I have not attempted to cover in this list is early English religious drama, the Chester Cycle of Plays, etc. To mention one of these would require the introduction of a large number. These plays carry no particular message for today, and their study belongs rather in the history of English literature. The list does not include living authors. Of course there have been many famous Christian writers whose writings did not in themselves relate to Biblical themes; a good illustration of this would be Sir Walter Scott.

During the sixteenth, seventeenth and eighteenth centuries, the larger number of the more influential writers were not only devout Christians, but wrote extensively on Christian themes. This has not been true since at least the dawn of the nineteenth century. As Gilbert Highet has said, "Christianity was hated and despised by many of the most ardent lovers of the classics during the nineteenth century." Early in 1951, the *New York Times* published an article on "The One Hundred Greatest Books of the Last One Hundred Years, 1851-1951." A careful study of this list will reveal that not ten of these authors were Christians, and the majority were actually enemies of the Christian faith.

Because of their basic importance in the history of Christian literature, as well as in the history of the Christian Church, the list of the Church Fathers is rather extended.

Reference List of Authors and Literature

Period of the Church Fathers

Clement of Alexandria	2nd century	Athanasius	c297-373
Polycarp	2nd century	Gregory of Nyssa	d. 353
Justin Martyr	2nd century	Cyril of Jerusalem	313-386
Tertullian	150-240	Jerome	340-420
Irenaeus	fl. 180-190	St. Ambrose	340-397
Hippolytus	fl. 217-235	Rufinus	345-410
Origen	185-253	Chrysostom	347-407
Lactantius	250-317	Augustine	354-430
Eusebius	260-339	Theodoret	390-457

The Middle Ages

Boethius	480-524	Thomas Aquinas	1227-1274
Gregory the Great	540-604	Raymond Lull	c1232-1315
Isidore of Seville	560-636	<i>Dies Irae</i>	1250
Caedmon	d. 680	Meister Eckhart	1260-1329
Venerable Bede	673-735	Dante	1265-1321
Cynwulf	fl. 750	Duns Scotus	1265-1308
Aelfric	955-1020	William Ockham	1290-1349
Anselm	1033-1109	John Ruysbroeck	1293-1381
Peter Abailard	1079-1142	Henry Suso	1295-1366
St. Bernard of Clairvaux	1091-1153	<i>Stabat Mater</i>	c1300
Hugh of St. Victor	1096-1141	John Tauler	1300-1361

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Peter Lombard
Robert Grosseteste
Holy Grail
Francis of Assisi
Albertus Magnus
Roger Bacon
Bonaventura

1100-1160
1175-1253
c1190
1182-1226
1193-1280
1214-1292
1221-1274

John Wyclif
William Langland
Geoffrey Chaucer
Catherine of Siessa
Cursus Mundi
Theologica Germanica
Cloud of Unknowing

1324-1384
c1332-c1440
1340-1400
1347-1380
c1350
c1350
14th cent.

Fifteenth and Sixteenth Centuries

Thomas a' Kempis
Nicholas of Cusa
Savonarola
Erasmus
John Colet
Martin Luther
William Tyndale
Thomas Cramer
Ignatius Loyola
Martin Bucer
Philip Melancthon

1380-1471
1401-1464
1452-1498
1466-1536
1467-1519
1483-1546
1484-1536
1489-1556
1491-1556
1491-1551
1497-1560

John Knox
John Calvin
John Foxe
Diego de Estella
Thomas Cartwright
Torquato Tasso
Book of Common Prayer
Edmund Spenser
Richard Hooker
Robert Southwell

1505-1572
1509-1564
1516-1587
1524-1578
1535-1603
1547-1616
1549-1552
1552-1599
1554-1600
1561-1595

Seventeenth Century

Lancelot Andrewes
Francois de Sales
James Ussher
John Donne
Hugo Grotius
Giles Fletcher
Robert Herrick
George Herbert
Samuel Rutherford
Thomas Goodwin
William Chillingworth
William Laud
Sir Thomas Browne
Hugh Latimer
Thomas Fuller
John Milton
Brother Lawrence
Robert Leighton
John Pearson
Richard Crashaw
Jeremy Taylor
Richard Baxter
John Owen
Richard Cudworth

1555-1626
1567-1622
1581-1656
1573-1631
1583-1645
1588-1623
1591-1674
1593-1633
1600-1680
1600-1680
1602-1644
1602-1644
1605-1682
1605-1683
1608-1661
1608-1674
1610-1691
1611-1684
1612-1686
1613-1649
1613-1667
1615-1691
1616-1683
1617-1688

Joseph Hall
Jacob Boehme
Phineas Fletcher
Johann Gerhard
Thomas Guthrie
Blaise Pascal
Henry Vaughan
George Fox
Jacques Bousset
John Bunyan
John Flavel
Isaac Barrow
John Locke
Robert South
Jacob Spener
Edward Stillingfleet
William Beveridge
Thomas Traherne
Increase Mather
Gilbert Burnet
Brother Lawrence
Madame Guyon
Henry Scougal
Francois Fenelon

1574-1656
1575-1624
1582-1650
1582-1637
1620-1665
1623-1662
1622-1695
1624-1691
1627-1701
1628-1688
1630-1691
1630-1677
1632-1704
1634-1716
1635-1705
1635-1699
1637-1708
1637-1677
1639-1723
1643-1715
1648-1728
1648-1717
1650-1678
1651-1715

Eighteenth Century

Matthew Henry
August Herman Francke
Isaac Watts
William Law
Joseph Butler
William Warburton
Philip Doddridge
Jonathan Edwards
John Wesley
William Romaine

1662-1714
1663-1727
1674-1748
1686-1761
1692-1752
1698-1779
1702-1751
1703-1758
1703-1791
1714-1795

John Woolman
Henry Venn
F. G. Klopstock
John Newton
William Cowper
William Paley
Johann Herder
Andrew Fuller
William Carey

1720-1772
1724-1797
1724-1803
1725-1805
1731-1800
1743-1805
1744-1803
1754-1815
1761-1834

Early Nineteenth Century

Charles Simeon
William Wilberforce
F. E. D. Schleiermacher
R. V. de Chateaubriand
William Wordsworth
Samuel Taylor Coleridge
Thomas Chalmers
Reginald Heber
Robert Haldane
Johann August Neander
Alexander Campbell
John Kreble

1759-1836
1759-1833
1768-1834
1768-1848
1770-1851
1772-1834
1780-1847
1783-1826
1787-1864
1789-1850
1788-1866
1792-1866

Jean Henri D'Aubigne
F. W. Krummacher
F. A. G. Tholuck
J. J. I. von Dollinger
Cardinal N. P. S. Wiseman
A. L. F. Monod
Horace Bushnell
J. P. Lange
John Henry Newman
George Henry Barrow
Robert S. Candlish

1794-1872
1796-1868
1799-1877
1799-1890
1802-1865
1802-1856
1802-1876
1802-1884
1802-1890
1803-1881
1806-1873

Later Nineteenth Century

Charles Hodge
George Borrow
John Greenleaf Whittier
R. C. Trench
Soren Kierkegaard
A. P. Stanley
Alfred Tennyson
Robert Browning
Austin Phelps
B. F. Westcott
H. P. Liddon

1797-1878
1803-1881
1807-1892
1807-1886
1813-1855
1815-1881
1809-1892
1812-1889
1820-1890
1825-1900
1829-1890

Joseph Parker
James Thompson
Alexander Whyte
Robert Flint
Abraham Kuyper
Andrew M. Fairbairn
George Matheson
Baron von Hugel
Charles Gore
Herman Bavinck
William Temple

1830-1902
1834-1882
1836-1921
1838-1910
1837-1920
1838-1912
1842-1906
1852-1925
1853-1932
1854-1921
1881-1944

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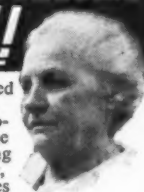
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Suggested Literature for Research on Authors Studied: The finest one-volume companion for the study of the literature and history of the Christian Church is the new scholarly, authoritative *Oxford Dictionary of the Christian Church*, edited by F. L. Cross (1957). All important histories of the Christian Church devote some space to Christian literature; the volumes by Schaff are especially rich.

Of help also are the larger Christian encyclopedias, such as Schaff-Herzog, and the *Catholic Encyclopedia*, and the many articles on these authors in the truly great work edited by Hastings, *The Encyclopedia of Religion and Ethics*. Histories of doctrine, and the interesting posthumously-published work by Charles Briggs, *History of the Study of Theology*, 2 vols. (London, 1916), contain relevant material; also McGiffert: *History of Christian Thought*, 2 vols. (1932-1933), and H. B. Workman: *Christian Thought to the Reformation*. (1911).

For the Christian literature of the Middle Ages, there are the many volumes in the Loeb Classical Library, and the long, scholarly articles in the four-volume *History of Christian Biography*, edited by Smith and Wace, covering the first eight centuries. There is only one history of the Latin literature of this period in our language: *A History of Later Latin Literature (from 350-1700)*, by F. A. Wright and T. A. Sinclair (New York, 1931).

We are living in an age in which more attention is being given the Church Fathers than ever before. There is, first of all, the standard set published by Scribners some years ago, *The Ante-Nicene Fathers* (9 vols.); *The Nicene and Post-Nicene Fathers* (14 vols., covering Chrysostom and Augustine), and *The Nicene and Post-Nicene Fathers*, 2nd series (14 vols.). In addition, three series are in process of publication: *The Ancient Christian Writers* (Newman Press, Westminster, Md.), works of true scholarship, with superb notes; *The Fathers of the Church*, issued by The Fathers of the Church, New York, with few notes but indexed; and the invaluable *Library of Christian Classics* (26 vols.) being published by the (Westminster Press, Philadelphia).

Perhaps this is the place to introduce several titles on the great hymns of the Church. The indispensable work here is John Julian's *Dictionary of Hymnology*, 1892. This list is a minimum:

Armin Haeussler: *The Story of Our Hymns*. (St. Louis, 1952, xi, 1088 pp.).

Edwin F. Hatfield: *The Poets of the Church*, a series of biographical studies of hymn writers, with notes on their hymns. (New York, 1884, 719 pp.).

Albert Edward Bailey: *The Gospel in Hymns*. (New York, 1950, xx, 600 pp.). Beautifully illustrated.

Hymns Ancient and Modern, the Historical Edition, with Notes on the Origin of Both Hymns and Tunes, etc. (London, 1909, cxi, 911 pp., with many indexes).

On authors who lived in the British Isles there is an abundance of materials; e.g., the indispensable *Dictionary of National Biography*; *The Cambridge History of English Literature*; and the later exhaustive *Cambridge Bibliography of English Literature*.

Inasmuch as *The Book of Common Prayer* played such a major role in the history of the Church in the British Isles, we should mention here the definitive work of John Henry Blunt; *The Annotated Book of Common Prayer*, (London, 1869; quarto, lxxx, 610 pp.); Francis Proctor: *A History of the Book of Common Prayer*, 15th ed. (London, 1881), and Charles Neil and J. M. Willoughby: *The Tutorial Prayer Book*, (London, 1918, xxxi, 669 pp.).

VII. Christian Literature of the First Six Centuries of our Era

Abbe Barty: *The Christian Latin Literature of the First Six Centuries*. (London, 1930, 222 pp.). In the Catholic Library of Religious Knowledge.

H. M. Gwatkin: *Selections from Early Writers Illustrative of Church History to the Time of Constantine*. (London, 1897.)

A Treasury of Early Christianity, edited by Anne Fremantle. (New York, 1953, xiv, 625 pp.). Brief extracts from about 120 authors.

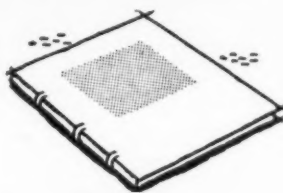
Variae

FOR a long time I have been searching for the source of a statement made by H. G. Wells regarding loss of interest in the Book of Revelation in these modern times. With the help of others, I have at last found it—in his volume *The Fate of Man*, published in London in 1939. The paragraph reads as follows:

"No one has ever produced a plausible page from a celestial Baedeker. Even Bunyan's *Pilgrim's Progress* stops short at the gates of the celestial city. It is the Book of Revelation indeed, but who except cranks and lunatics reads the Book of Revelation?" (p. 125)

But the question that one might well ask today, nearly twenty years after the volume was penned, is, Who reads Wells' *Fate of Man*? As far as I know, the work never went into a second edition. The fact is that in the twenty years that have expired since Wells uttered this unjustified and untruthful statement, over one hundred books have been published in the English language alone, on the Book of Revelation.

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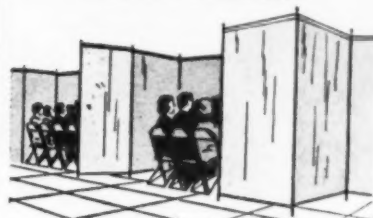
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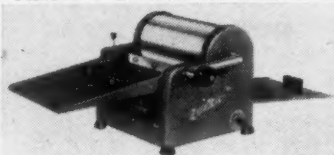
PERHAPS you have planned a vacation Bible school and consider that sufficient for your summer program. But is it? What about those young people who don't come to vacation Bible school? Maybe you should consider a Christian day camp.

Various organizations have been holding day camps for a number of years but this approach has only recently entered the field of Christian education.

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ing, with the advantage that children return to their own homes at the end of the day's work and play.

This meeting in God's classroom, the out-of-doors, draws many young people who would not be interested in the usual vacation Bible school which meets in a church building.

There is ample opportunity, in day camping, to stress the closeness of God

FILE

6. PROGRAMS-PUBLICITY

Camping, Day

by observation of plants, animals and scenic formations. There is plenty of room—and time—to work off the surplus energy that young people always seem to have. Day camp also provides a far greater experience in group living than is offered in a regular Sunday school or vacation Bible school. Often it meets the problem child in a way that he is never met in a Sunday school class.

A day camp program planned to follow immediately the closing of public school will reach many young people who are eager to let off steam after the school routine. And you can have a vacation Bible school toward the end of the summer when the young people have settled down and are not so eager to release this excess energy.

The age groups you include in your day camp depend on your young people, your leadership and your program. Some people recommend junior through junior high age young people while others prefer to include primary children as well.

Time: A day camp may meet every weekday or less often as desired. One plan calls for a specific age group on Monday and Thursday, with another on Tuesday and Friday. This cuts down on transportation, total number of campers at one time and, if necessary, permits one counselor to handle two age groups. One other advantage is that Wednesday

is free for household chores and needed relaxation.

In our day camp, we used this alternating system for a two-week period. We had a family night picnic supper on the second Wednesday with presentation of crafts, songs and a closing worship service around a campfire. This was the last time the entire group would meet together.

The following morning we took the younger half of our day camp enrollment on an all-day picnic at a park with swimming facilities. Friday morning the older young people came prepared for an overnight camping trip to a state park.

At both the all-day picnic and the overnight trip, closing invitational services were given with opportunity for decisions.

Even though an overnight is not necessary, it gives a wonderful climax to two weeks of day camping. It serves as a great attendance feature to draw the young people, and gives many youngsters their first taste of outdoor living. There is a closeness as young people and adults work together pitching and ditching tents, cooking over an open fire, hiking, playing, swimming together and then gathering around a blazing campfire under a clear starlit night sky as thoughts center on the Creator.

Program: For suggestions consult camp manuals used by your summer camp or check with your denominational publishing house or committee on Christian education.

This is the daily program we used for two years. Of course, it can be varied according to your need:

9:00- 9:30	Leave church
9:30- 9:45	Morning worship
9:45-11:15	Discovery groups
11:15-11:30	Assembly period
11:30-11:45	Free time
11:45-12:30	Lunch
12:30- 1:00	Free time—rest
1:00- 2:30	Games—recreation
2:30- 3:45	Craft work
3:45- 4:00	Closing worship
4:00- 4:30	Return home

Watch Him and See!

Two merchants went to a revival service to listen to the preacher, a man of some reputation. These men were competitors in business, and each one knew the heart-burnings which arose in their business life. After some nights, one of them went forward as a seeker after life in Christ. The other was under a measure of conviction, but unyielding. As he saw his competitor go forward he said within himself: "I will watch him. If he lives it one year I will believe there is really something in it and will become a Christian myself."

For one year he watched that man, and saw a complete change in his business life, social life, everyday life. At the end of the year the watcher sought and found God and the forgiveness of sins through Christ. He then went to the merchant whose life he had watched so closely and said: "For one whole year I have watched you, and your life has convinced me there is something real in your Christian faith."

—Presbyterian

SERMONBUILDERS/ J. Arthur Springer, Editor

Leadership Counselors—one for every ten to fifteen young people, or better, one for every seven or eight, if possible in your situation.

Chaplain—not necessary but nice to have.

Nurse—or someone trained in first aid to treat cuts, bruises, sunstroke, etc.

Craft instructors—a necessity since they permit counselors to get some rest.

Cooks—if you plan to serve hot meals. If young people bring sack lunches, cooks are not needed.

Recreational leaders—should be available to take charge of recreational activities.

The list seems lengthy, but one person can hold several positions. You can have a successful day camp program for thirty-five to forty young people with as few as five adults (we did it). There wasn't much time for the workers to rest, of course, but it is possible.

Transportation: If your church has a bus, you have no problems. But if not, you might arrange a car pool with parents or even rent or charter a bus.

Financing: One of the easiest ways is to charge a registration fee of \$1.00 per week to cover craft materials, food for the overnight, camping fees, watermelon for the picnic, etc. Regardless of the total expense, a large part will be covered by these registration fees. Definite consideration should be given to a group insurance plan to cover any accidents which might occur. Such policies are available at a cost of 10 cents per day per camper.

Each day each child may bring his own sack lunch and you may provide a beverage. Thus the only food costs would be for drinks and food on the picnic and the overnight camping trip.

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(We would also suggest that you check denominational material, especially that of the Southern Presbyterians, the Evangelical and Reformed Church and the American Baptists.)

END

June, 1958



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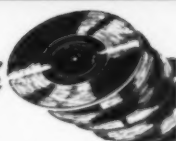
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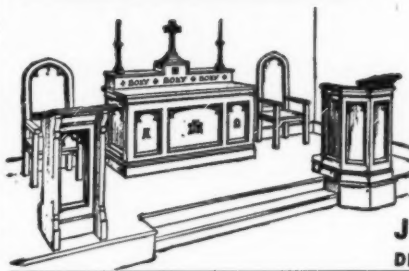
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OFF the RECORD

by bill pearce



» **Weather Forecast:** Cloudy, with heavy rains expected today and tonight. To almost anyone except farmers, gardeners, and lovers who like to stroll hand in hand in the rain, a forecast like this

might draw groans of disappointment.

Well, I hear one rain squall comin' around the bend that's going to be mighty fascinating to you—especially the kids! This delightful bit of precipitation has been ordered and produced (in record form) by Nancy F. A. Woolnough, now a script writer and producer with HCJB, the Voice of the Andes, in Quito, Ecuador. Enter: **THE ADVENTURES OF RAINDROP**, the "something different" in religious programming for children.

There's a combination of Scriptural truth and the simplicity and sparkle of a child's mind in this ten-inch disc released by Custom Recorders, Universal City, Calif. Of course, there have to be rain clouds around the place somewhere to bring all this about; we'll call her *Mother Cloud*. And you know as well as I that water changes form depending on temperature and atmosphere, so we'll introduce the other characters in this happy plot.

For instance, there's a little tough guy named *Sleet*. Authority is enforced by *Sgt. Rainwater*. Then there's *Drizzle* (a humble little fellow with the "gentle" approach), and *Snowflake* (a pretty young thing), *Dewdrop*, *Teardrop* (sob!), *Mr. North Wind*, and of course the lead person, *Raindrop*. What we do in this recording is to follow our friend *Raindrop* as she leaves *Mother Cloud* and visits her friends. You'll like *Raindrop*!

Lots of good moral and spiritual lessons are refreshingly expressed by all these little water people. But don't look for high fidelity sound, techniques, equipment or music. I don't think you'll find them. It doesn't matter, though, because we "kids" want characters, action and climax in our own language, and here we have it. There's nothing here to scare the children before bedtime. I think it would be ideal to play for birthday parties, D.V.B.S., shut-ins, Sunday school, etc., and of course for the "rainy day." Children don't mind repetition when the material is interesting, so you're invited to wear out the two stories on the first in this series of records: *Raindrop and the Train*, and *Raindrop and Bubbles*. You'll have a whale of a time.

» Cueing in at this point the newest

triad of sound from the Sacred Record Co. of Los Angeles . . . in the form of Beth, Bud and Evangeline (short for Farnum, Miller and Carmichael). I was introduced to these three via my first glance at the album cover. A vibrant yet informal color shot of the three of them sitting and kneeling amid records and pillows, all placed about with care-less precision.

I understand the trio really goes over with the folk out Los Angeles way. They appear as an integral feature of the TV program, **SUNDAY SING**, which, incidentally, is the title of the album (Sacred LP-9051). Their singing has a good drive to it, given a consistent rhythmic encouragement throughout by a subtle, closely chorded piano, manned by Charlie Magnuson, vibes, string bass, drums, chimes, guitar, gentle strings and what sounds to me in one song like bongo drums. This is arranged and voiced very professionally by Ralph Carmichael.

I'd say this is very well done and cleanly performed throughout. The variety of instrumentation is fascinating. I should think it would go well with many of the younger set, too.

This record represents, however, a condition that is definitely present in a good deal of Christian work today—something which, I confess, has entered my own playing of trombone at times and my periodic attitude toward sacred music in general. It is this: striving for a sound and effect instead of the spiritual expression of a dynamic truth. Emphasis is laid on exciting chords, pulsating rhythms and scintillating arrangement rather than the appropriate musical delivery of a vital message.

This is a pitfall that any one of us, whatever our ministry, can easily fall into. As for the album we're reviewing here, I think it's well done technically, but it seems to me that it's for man, not for God; entertaining but not edifying. The sound contradicts the words.

Some of the selections you'll hear on the disc are: *God Understands*, *Turn Your Eyes Upon Jesus*, *Every Time I Feel the Spirit*, *I Found What I Wanted*, *Rock-a My Soul*, and *Ivory Palaces*. The fidelity on the record I think is beautiful. It entails a new word, "Spectra-phonics."

A final word: I would give some leeway for the cool treatment of *Every Time I Feel the Spirit* and *Rock-a My Soul* because of the type of songs they represent.

Just a terse memo as I move to the exit here: Check your sacred record stores at least once a month because you'll find new releases all the time! Well, here's my hat, and here's the door. See you next month for more discs and data!

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FOR BOYS AND GIRLS



Clovelina's Poem

By Marilyn McMurtrey

Teacher, I know a poem, I know a poem! Would you like to hear it?"

It was a small five year old Brazilian girl tugging anxiously at my skirt to get teacher's attention.

"Yes, Clovelina," I answered. "A little later, all right? It's time to start our class now."

I faced the boys and girls already seated on the green grassy hillside, faces upturned, eyes upon me. The long hot trudge down the dusty road to their village was well worth this scene before me, I thought. Silently I thanked God for another opportunity to give His Word to little ones in this land to which He had called me.

"Let us begin with the 'Wordless Book' chorus," I said, brightly. Once, twice, three times the song was sung

with enthusiasm. Jose, Maria and Roberto each happily took a turn at holding the book and turning its bright colored pages just at the right time.

"And now, children," I said, "how many of you would like to learn a new chorus?"

Shouts of glee were heard from almost every eager brown child seated on the hillside. How these Brazilian children loved to learn the new songs and memory verses! But it was not always easy for them to memorize, since they had never gone to school.

"All right," I continued, "now listen carefully and I will say the words for you. *I am the Door, I am the Door—*"

"Teacher, teacher!" interrupted Clo-

The children were waiting on the hillside.

Clovelina pulled my skirt. "I know a poem!"



velina, again tugging at my skirt in her excitement. "That's my poem, my beautiful poem!"

Surprised, I looked down into two shiny black eyes. "Why, Clovelina," I said, "where did you learn this poem?"

"From my card," she said proudly. "Remember, teacher, when you gave me a lovely picture with lots of writing on the back of it because I could say my memory verse?"

I nodded.

"Well," continued Clovelina, "the poem was on the back of that pretty picture. Now may I say it for the others?"

Standing in front of the group, the small brown five-year-old recited the "poem" perfectly for the boys and girls.

*I am the Door, I am the Door,
By Me if any man enter in,
He shall be saved, He shall be saved,
He shall be saved!*

"Very good, little one," I said. "Shall we sing it for the children now?"

After our duet, I explained that Jesus the Saviour is the Door, the only way to heaven. "Is there someone here who would like to enter in that Door right now?" I asked.

Little Clovelina's eyes, full of tears, looked up into mine. "Yes, teacher," she said. "I want to go in right now. Will you please show me the way?"

Later, when class was over and I was walking the long, dusty road back to my home, my heart was rejoicing in Jesus Christ. "Yes, there are many ways for us missionaries to reach boys and girls for the Lord Jesus," I was thinking. "And there are so many back home who help us. I wonder which of my friends sent me that particular used greeting card which helped to bring little Clovelina to the Saviour?"

I walked down the long, dusty road back home.



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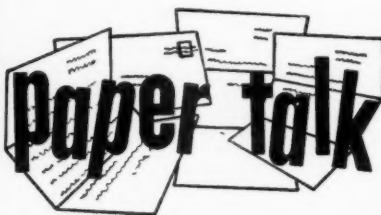
Twin Letters Puzzle

By Lee and Lynn

The following seven words all contain double letters. They also all have something else in common. Can you tell what it is?

CLUE: In order to fill in the missing letters, you will find all seven of these words by leafing slowly through your Bible. It is not as hard as you might think. But if you have trouble finding the correct words, watch for the answer in MOODY MONTHLY, JR. next month. We will have another twin letters puzzle for you then.

1. — C C — — — — —
2. — — — — K K — — —
3. — — G G — — — —
4. — — T T — — — —
5. — — — — P P — — —
6. — — — — S S — — —
7. — — — — S S — — —



Lynn: It seems as if just about everyone wants pen pals!

Lee: Yes, here's a letter from an older person who thinks pen pals are really worthwhile. She says, "I think pen pals are more fun than people. I still write to some that I have had ever since I was fourteen, and we are the best of friends."

Lynn: I hope all of our pen pals will find good friends like that too.

Lee: Do you notice that so many ask especially for Christian pen pals? Of course, we can't be sure everyone writing to us is a Christian, but I think it is a good thing that so many want Christian friends, don't you?

Lynn: Yes, like this one from Mary Samuelson, who is 10 and lives in Council Grove, Kans. She says, "I would like to have a Christian pen pal very much. I am a Christian and not many of my classmates are. I like the MOODY MONTHLY very much. I like your conversation the best."

Lee: She means Paper Talk.

Lynn: Of course. Then she goes on to tell some other interesting things about herself which I think will make her a good pen pal for other Christian girls and boys.

Lee: Here's an interesting bunch of

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letters—eight of them to be exact—all from Afognok, Alaska. There's Allen Beechick, David and Janice Descoux, Timothy and Michael White and Lareen Lawrence and Vance Shaw.

Lynn: Perhaps that's a Sunday school class, or maybe some neighbors of a club. Did they say?

Lee: No. I wish they had told us more about their life in Alaska. They probably will write about that to their pen pals. Whoever writes to them should have some interesting correspondence.

Lynn: I like this that Don Miller, from Lansing, Ill., says: "It sure is good to be a Christian." He is 11 years old and would like to have a pen pal.

Lee: And Sharon Hawley, from West Middlesex, Pa., says, "I am 11 years old. I became a Christian just recently on July 28, 1957. I would like Christian boy and girl pen pals from all over the world."

Lynn: Well, here's her list of five names to give her a start. We'll send it to her. Then, with her name on another list which goes to boys and girls in many places, she should have lots of letters coming her way.

Lee: Isn't that exciting? Any boy or girl can receive a pen pal list simply by writing an interesting letter to

Lee and Lynn

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Uncle Rodney put his arm around "Gypsy" in fatherly embrace and a few moments later fell on his knees, confessing Christ as his Saviour.—Our Hope

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June 15

The Times of the Judges

Judges 2:16-19; 4:4-9; 5:6-9

MEMORY SELECTION: *Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.*—Isaiah 55:7

Between the death of Joshua, the great leader who followed Moses, and the appearance of the prophet Samuel to rule Israel, there was a long period when the only governing leaders were the ones called "judges." They were really military and administrative rulers as well as those who directed the moral and spiritual lives of the people.

The twelve tribes were now settled in their allotted portions of the land. Beyond that, however, confusion and chaos reigned. The last verse of the book of Judges (21:25) epitomizes the situation and summarizes the history of the period: "In those days there was no king in Israel; every man did that which was right in his own eyes."

The judges were twelve in number and were sometimes localized in their authority. They were not a continuous line of rulers, succeeding one another but were raised up at intervals to deliver a repentant people from their troubles.

The story of the experiences of Israel in this period presents

I. A Revelation of Life (Judg. 2: 16-19)

The children of Israel repeated an almost monotonous cycle of unbelief and disobedience to God, followed by the chastisement of God, who permitted some foreign power to invade the country and oppress the people. Repeatedly, as the people repented and called on God for help, a judge would be raised up to deliver them.

One would be glad to report that these times of restitution were more lasting, but no sooner was Israel free than she again forgot the Lord and His loving kindness toward her and was in trouble once more.

Regrettable as that pattern of behavior was, it is only right to admit that it is all too often true of many professed believers in Christ today. They live an "up-and-down" spiritual life that repeatedly needs "servicing" by special spiritual care, meetings, conferences, etc.

It is good to recall that God does continue to deal with those who are truly His own, and by chastisement often brings them to repentance and renewal. The backslider and careless believer who

are truly saved may come to God and find a place of repentance and restoration.

Among the judges it is interesting to find a woman who so distinguished herself as a courageous leader that she has been an example and inspiration to the women of all ages.

She dignified and honored

II. A Woman's Leadership (Judg. 4:4-9)

Three judges had already come and gone. Now Israel was in trouble again, under the hard hand of King Jabin of the Canaanites. His military leader, Sisera, was coming against Israel with a threatening army. Then God raised up a prophetess named Deborah.

Little is known about her, but it is evident that she had been reared in a godly home in one of the little villages of her tribe. She had evidently come to a measure of leadership among her people, becoming the judge of her people at the palm tree between Ramah and Bethel.

For a reason not disclosed, she called on Barak to gather the men into an army to go out and take the victory that God had promised. She evidently felt that a man should lead the military forces. Barak, on the other hand, felt that she had the spiritual vision and power needed to make the battle successful.

There is a place of service for women in the work of the Lord and happy are they if they find that place of usefulness and blessing. They may well emulate Deborah and encourage reluctant men to come with them into the battle.

God gave the victory to Israel and Deborah and Barak broke forth into the praise of

III. A Song of Victory (Judg. 5:6-9)

The first verses of the chapter are an introduction and a recognition of the greatness and power of God. The portion assigned for our study is remembrance of the sad state of the nation when Deborah became their leader and a recognition of her courage and grace.

The following verses tell of the loyalty of some of the tribes and the failure of others to stand with their brethren. Is it not always so as the Lord leads us into battle? Surely He knows today as He did then of those who "remain in ships" and "continue on the sea shore" (v. 17) while others go out and do battle for God.

But God fought for them (v. 20); the very stars of heaven were in the battle against Sisera. A tremendous storm of sleet and rain drove the enemy away in defeat. We are reminded that God is still able to give victory and a triumphant song to those who follow His banner into battle.

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Moody Monthly

June 22

Who Are the Strong?

Judges 15:11-15; 16:15-21

MEMORY SELECTION: *For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*—Romans 8:13

One of the most unusual (one might well say spectacular) judges was a man named Samson. Called of God for this purpose before his birth, it was decreed that he should be a Nazarite all his life. A Nazarite was one who vowed for a period of consecration not to touch wine, to permit his hair to grow uncut and to fulfill other special requirements of holiness.

Samson was set apart for a lifetime of such service. In due time he became Israel's leader against the hated Philistines, under whose oppression they had fallen to a very low position.

The stories of his exploits fill many chapters of the book, but our lesson is limited to two incidents, both of which are very instructive. They are especially applicable to the temperance emphasis of this Sunday.

They show us

I. How an Ordinary Man Became Mighty (Judg. 15:11-15)

In a sense, Samson was an extraordinary man. He had a massive body, tremendous in its physical strength. He had a courageous spirit. But underneath he was a very ordinary person (as our lesson so graphically reveals), except when, in full devotion to his Nazarite vow, the power of God came upon him.

The picture here is most striking. Captured and bound by a host of 3,000 men of his own people who so feared the Philistines that they were ready to deliver their leader to the enemy, Samson went to what seemed certain death at their hands. But when their derisive victorious shout reached his ears, the Spirit of God "came mightily upon him."

Then his bonds were broken and with a weapon which seems unbelievable in this day of the atom and hydrogen bombs he killed a thousand enemy soldiers and routed their forces.

Does this not speak to us of the tremendous need of our day when those who should fight the Lord's battles are so often bound by the hindering forces of this world and who, in this hour of crisis and opportunity, do not count on the mighty power of God's Holy Spirit?

There is an answer to all our problems—individual, social, spiritual, moral, political. We need to submit to God's Holy Spirit for cleansing, preparation and empowerment for the needs of our day.

What a mighty man Samson was when God had control of him! And how sad is the picture which confronts us as we see

II. How a Mighty Man Became a Weakling (Judg. 16:15-21)

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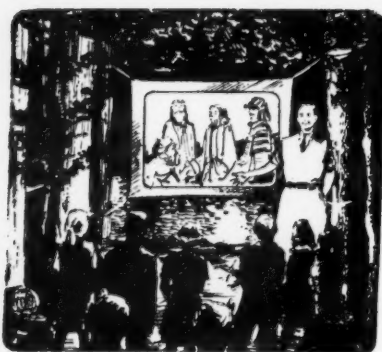
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out the centuries. Physical prowess and athletic distinction are often accompanied by moral weakness. Even the attainment of a place of honor in Christian work is often broken down by the lusts of the flesh.

For a time it seemed as though Samson would "get away with it," and so it may seem to people today. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7, 8).

A "social drink," a cocktail to please a business customer, a "dirty" story or show or TV program, an "off color" book, a wrong companion—how devastating are these and other indulgences in their bearing on our lives!

Samson's great mistake, the awful yielding to his baser nature, began with the taking of a Philistine woman as his wife. In so doing, he opened the door for his ultimate doom. Many others have done the same; let young people beware of "mixed" marriages!

After putting Delilah off with falsehoods three times, Samson finally weakened and let his love for this scheming woman betray him to his own destruction.

Then when he sought to assert his former strength, he found that he could not. And not only that, but "he wist not that the Lord was departed from him" (v. 20). One cannot miss the admonition here to beware lest the world with its liquor, its moral looseness and its low standards lull one's soul to sleep with sweet words and tender caresses—until the rude awakening comes!

Actually it was not God who departed from Samson. It was he who had departed from God, and the results were disastrous. We plead with men and women to examine themselves before God, to renew their devotion to Him, their interest in His Word, their warmth and zeal in prayer. It is the only way of victory!

June 29

A Spokesman for God

I Samuel 3:10-20

MEMORY SELECTION: *And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.*—I Samuel 3:19

One of the most charming stories in all literature is that of Samuel, reaching back as it does to the days before his birth and forward to the anointing of the first king of Israel. "The life and ministry of Samuel bridges the end of the chaotic, irreligious and sensual period and the beginning of a period in which the nation, under the kingship of David returns to its love for God and His law, and is victorious over its enemies." (Wilbur M. Smith)

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Moody Monthly

child, there to serve the Lord under Eli, the high priest.

Eli was a godly man, but he failed to rear godly sons. They desecrated their holy place of service by greed and immorality and thus debased the worship of the people. Into this situation Samuel entered, and as a boy of twelve he heard the call of the Lord for His special ministry as judge, prophet and priest.

We find him first

I. Listening to God (vv. 10-14)

Note the picture of God's coming to Samuel as it is recorded in I Samuel 3:1-9. In the quiet, dimly lighted hour before, the Lord came and spoke to him. Not until it happened the third time did Eli realize that the child was not dreaming but that God was calling him, so he told him to respond: "Speak, Lord, for thy servant heareth" (v. 9).

How delightful it is to note that God speaks to those who are ready to listen and that a boy (or girl) of teen age can hear Him speak. How often one hears the testimony of those who serve the Lord that it was in the tender days of early childhood that God spoke to them.

Young people and children often have a simple and open-hearted faith in God which makes them quick to hear and eager to obey God's voice. We should encourage our boys and girls to believe in God, to seek His will for their lives, and be ready to respond to His call.

The message God sent through Samuel was a sad one and not an easy one for a young boy to take to his aged friend and helper. But when God speaks, his faithful messenger must speak too, and so we find Samuel

II. Speaking for God (vv. 15, 16)

It is probable that Samuel slept no more that night. Early the next morning he was up and about his duties of opening the outer doors and preparing for the coming of those who would make offerings and worship.

Eli was certain in his heart that there was a direct message from God and he might well have had some idea of what it would be. It is to Samuel's credit that he was not *eager* to bring it out but was *willing* to do it as an obedient servant of God.

The patience of the Lord had run out and (as we saw in vv. 11-14) the iniquity of Eli's sons and Eli's failure to control them had come to judgment. Someone has said that it is a long, long way to the boundary line of God's patience, but there is a boundary line.

It is difficult and distressing for God's ministers to bring to their listeners the message of judgment on sin. There can be no hesitation, however, and no compromise if the preacher is to be true to his calling and faithful to his people. Then is the time for true believers to undergird their preacher by prayer and fellowship, for there is great need of strong, direct and loving presentation of the full message of the gospel.

The response of the listener could well emulate the attitude of Eli. In spite of the weakness and failure which had

brought judgment upon him and his family, he loved the Lord and admitted the justice of His judgment.

The courage and grace with which Samuel served God in this instance prepares us for the place where we find Samuel

III. Growing for God (vv. 19, 20)

He grew physically—and that was important—but of greater significance was his place of favor with the Lord. In verse 21 we read that God revealed Himself to Samuel, and His Word through His prophet did not fail or "fall to the ground" (v. 19).

Samuel was recognized from one end of the land to the other as the prophet of the Lord. (v. 20).

God has in mind for all of His servants a spiritual growth in ability and of acceptance to which all who serve Him should aspire. Some who have been called to His service bog down and go nowhere in their ministry, and all the while God wants us to *grow*!

July 6

The Justice and Mercy of God

Deuteronomy 10-12-15, 17-11:1;
Romans 5:6-11

MEMORY SELECTION: *But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children.—Psalm 103:17*

"Principles of Social Justice" is given as the general subject of our lessons for the next three months. The purpose is to emphasize biblical principles of social justice as they relate to problems arising in our homes, offices, communities, national and international life. These would include the rights of minorities, economic inequalities, temperance, the preservation of freedom, etc.

This should be a profitable series, for all too often Christians do not recognize that the gospel does have wide and deep social complications. In pressing home these obligations, we shall need to be careful that we do not substitute social righteousness for real salvation by grace through faith. One does not proceed far into the subject of social justice before it is realized that only one who has been born again is able to bring the grace and power of God to bear on these problems.

Our lessons for today and next week stress basic considerations, which should be recognized before particular situations are considered. Today we stress the justice and mercy of God.

We have gathered these verses under three general headings for effective teaching.

I. God's Requirements (Deut. 10: 11-15)

These words were addressed to Israel living under the law and do not present the way of salvation through faith in Christ which we know to be foundational. However, they do touch on attitudes toward God which should characterize Christians.

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God's people are reminded that "the fear of the Lord is the beginning of wisdom" (Prov. 1:7), and that God expects that reverence for Him in all of our walk and service. His love for man was shown in His patient and gracious dealings with Israel and the carrying out of His purpose to bring them into the Promised Land.

The "lofty one that inhabiteth eternity" (Isa. 57:15), who rules in "the heaven and heaven of heavens" (v. 14), is in "the earth also" (v. 14), and is concerned that all mankind find satisfaction and peace in obeying Him. His requirements are clear, but they are not harsh or grievous because they are dictated by His love.

The next emphasis is on

II. God's Greatness (Deut. 10:17-11:1)

Consider the majesty and glory of God as it is revealed in verse 17. Too many folk, even in the Christian church, have too small a concept of God and need to be reminded that He is the "God of gods and Lord of lords, mighty and glorious."

How marvelous it is that He is concerned about the food and raiment of "the fatherless and widow and loveth the stranger." The greatness of God is thus bound up intimately with His love for the poor and needy. No Christian shows the depth of his faith better and more effectively than in doing just that in this difficult world.

Someone has said that "a man never stands so tall as when he stoops to help a needy child." It is something to think about and to call us to action, as we recognize that God's greatness is manifested in the help of those in need.

Israel was given a special admonition (vv. 19-22) to love the stranger within their gates, recalling their own experience as strangers in the land of Egypt. They had suffered and they must not let anyone suffer at their hands.

This is a word much needed today when hatreds are stirred up against those who speak a different language or who hold to a different creed or who have a different color of skin. Even under law, Israel was to show the love of God to "strangers." What about us who profess to know the grace of our Lord Jesus Christ?

The New Testament passage in our lesson reveals again

III. God's Love (Rom. 5:6-11)

Christ died for the ungodly, the unrighteous, the sinners who were His enemies. What an incomparable expression of the love of God it was when He gave His Son to redeem us!

Being justified and reconciled to God we have joy in our own hearts which should cause us to love the unlovely, to comfort the comfortless and, above all, to seek to win men to a saving faith in Christ as Redeemer. Here is the real basis for the finest kind of social justice.

July 13

Social Justice and the Gospel

Matthew 5:17-20, 46-48; 23:23-26

MEMORY SELECTION: *Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—Matthew 7:12*

Social justice is not a principle which some high-minded government official or social welfare worker has thought up in recent years. It goes back to the very beginning of man's history and was taught to him by God. Rightly apprehended and applied, it is simply the law of God, administered in His great love and compassion and in accordance with His moral standards.

Much of the practice of social justice and welfare work in our day has drifted far from its spiritual foundations; it has forgotten God and become a business operated by professional workers without faith in God and without the message of the love of God which is so essential to its true and proper exercise.

Our lesson for today is intended to connect social justice with the gospel message. Rightly understood it can be help in emphasizing some vital principles.

First we consider

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I. God's Law — Eternal and Unchangeable (Matt. 5:17-20)

Salvation is by grace through faith and quite apart from the keeping of the law, but saving faith always puts the believer in the position of one who voluntarily keeps God's law and does it gladly in order to please Him and to serve Him.

The fundamental moral law is eternal, never to be abrogated, never set aside. It is significant that Christ Himself, although He as the Law giver had authority over the law, indicated that He had come to give the law its full meaning, not to destroy it.

One could wish that all those who profess to be His servants would have the same measure of regard for the law of God. If they did, they obviously would not be so ready to ignore it or be so quick to explain it away. They would be ready to accept it as their Master did in its minutest detail, "jot or tittle" (v. 18).

To teach and to do the law is a mark of greatness (v. 19), and it is a mark of pathetic smallness to break His commandments and teach others to disobey Him. Some of the world's great men are very small when they are measured by God's yardstick.

Note (v. 20) that this is not a matter of outward conformity but of inward life.

Our next point is a reminder of

II. God's Love—Limitless and Kind (Matt. 5:46-48)

As His love is manifested in and through us it should reveal His love to all the world. Go back and read the verses immediately preceding and you will learn how limitless and kind that love is to be.

Note that this is not the general attitude of the world around us. The world operates on the basis of selfish advantage. Your neighbor may be able to help you some day in your hour of need, so do good to him as you have opportunity. But an enemy? What good can you gain from kindness to him? Hate him and treat him like an enemy!

Christianity knows nothing of such a spirit. We may have to stand against the wicked schemes of evil men, but we shall not lose our love for them and their eternal souls.

We also see that the high moral standards which should control our lives are

III. God's Standards—Honest and Sincere (Matt. 23:23-26)

As we have seen the love of God make effective the law of God, we have doubtless realized that none of us can live in that way apart from the grace of God. Only as Christ redeems a man and indwells him can he attain to these things.

There is no room here for hypocrisy, or a formal fulfilling of the letter of God's law while neglecting its spirit. One who knows God is aware of the absolute purity, sincerity and honesty of all His standards. Pharisaical religiosity has a large place in the world and we fear in many Christian circles as well, but it has no place in genuine Christianity.

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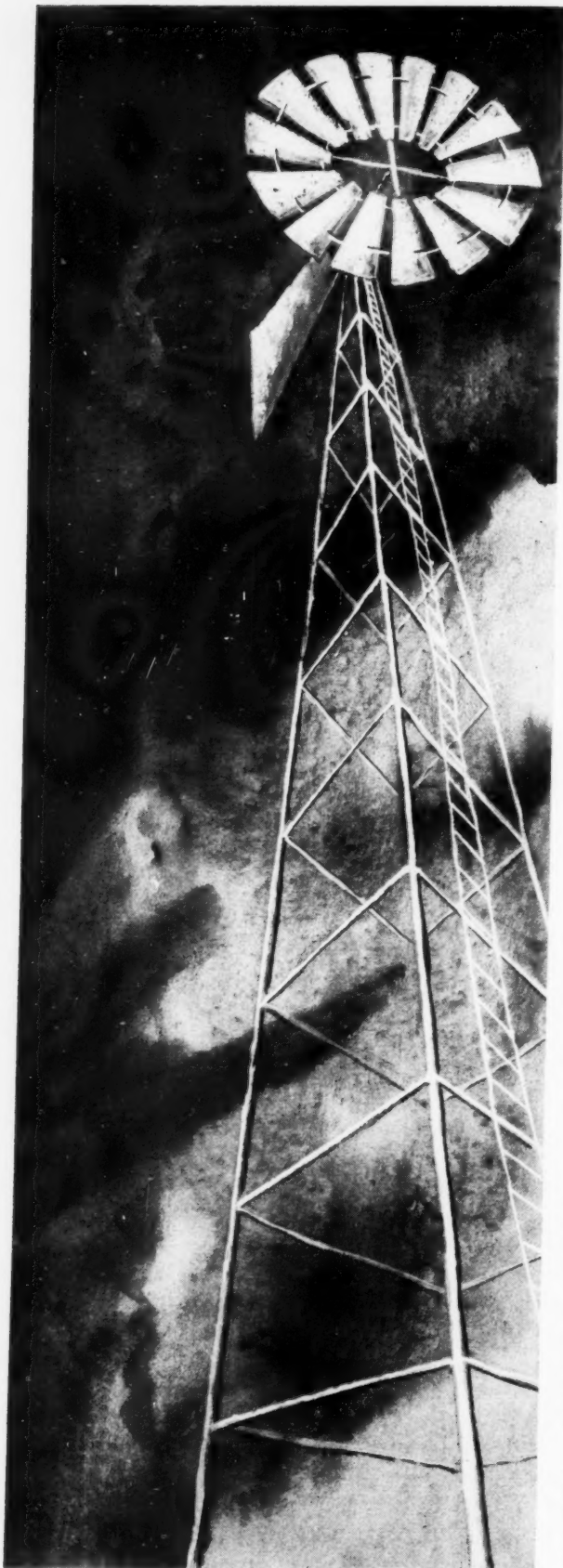
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By ESTHER L. VOGT

I'll never forget that Monday afternoon as long as I live. It was late August—one of those days we Kansans experience frequently when the wind moans incessantly all day long, as it whips around the blades of the windmills, creaking the dustclogged gears as they turn. My fear of high places had been accented that afternoon by my wind-swayed perch half-way up the 12-foot ladder, trying to wield a paint brush to coat our weatherbeaten barn with red paint.

Later, I was cleaning the red paint from my hands and paint brushes with turpentine, when Billy and his friend, Terry Johnson, who was spending a few days with us, bounced around the corner of the shed.

"Hi, Mom!" Billy burst out heartily. "You been paintin'?"

I looked up into his freckle-spattered face and then at my red-smudged hands. "Does it look like it? I thought I'd surprise Daddy by starting on the barn. Only, I can't reach very high." I laughed half-apologetically.

"Pretend you're Daddy, an' see if that helps," he suggested seriously. He knew my fear of climbing high. "That's the way Terry an' me do—right now I'm Terry an' he's me. That way he drinks milk, 'cause I like it an' he don't—an' I weed the lawn which is somethin' he don't mind an' I hate to do."

I chuckled outright. "Just change places, eh? Never heard of that before, but maybe it works," I replied casually.

"Sure it works, Mrs. Wilson!" Terry piped from the roof of the shed onto which he had scrambled (he wasn't afraid to climb!), his brown eyes round with six-year-old wisdom. They looked so much alike, the two boys—size, shape, even their coloring, I mused.

Soon after, the twosome ambled off toward the house upon the promise of a cookie apiece, and I began the task of doing the evening chores.

Big Bill, my husband, was harrowing the back "forty" and wouldn't be home until quite late, I knew. Billy would feed the hens and gather the eggs, which left the milking of the cows to me.

✦ As I came from the barn, the foamy milk sloshing over the rims of the galvanized pails, I felt a bit chilly. I hoped the boys would remember to put on their jackets.

The early evening air was casting its first hint of autumn. I glanced toward the setting sun which was just splashing

Into the circle of my gaze swept the windmill tower,
and just below the platform,
clinging precariously, was a small boy.

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the sky with pale gold on blue and wrapping the prairie in soft purple. I glimpsed skyward to see if the first star was pinned up, when I suddenly slammed the milk pails down on the ground with a force that sent the milk swooping over the sides. For into the circle of my gaze there swept the windmill tower, and there, clinging precariously near the top, just below its platform, was a small figure in a red jacket I recognized as Terry Johnson's!

My heart froze for an instant. I could tell by the way he gripped it that he was desperately afraid to come down—Terry, who wasn't scared to climb anything! What should I do? I didn't dare run for help. It might be catastrophic if I left the lad up there. And I knew Big Bill wouldn't be home for an hour, at least. Where was Billy? Dare I call to him to run for help? No, perhaps I had better not distract Terry's attention. One dizzying glance downward and he would tumble to his death.

I was overwhelmed with indecision. I mustn't get panicky, I knew. Then I realized that there was but one thing for me to do—climb up the windmill ladder and help Terry down myself! Trembling, I placed my foot upon the first rung, and noticed how my knee shook. I scaled a few steps, while shivers raced up and down my spine. I felt I just couldn't go on. But one glimpse at the red-jacketed figure above and I forgot for a moment my fear of the heights. I crept on. Each rung was a struggle.

"Oh, Lord!" I cried softly. "Help me not to panic."

I was about half-way up now. My legs felt as if they had turned into jelly and equally as lifeless, as I slowly made the ascent. I had no time to wonder what could have prompted a small boy to climb a windmill. Terry was fearless enough. But here I was, afraid even to clamber half-way up an ordinary ladder to paint the barn, now almost up to the top of the windmill tower!

† I mustn't look down. I must keep my eyes upon the little boy a few steps above me. I think I knew how Peter must have felt when he was treading the waves of the Sea of Galilee. As long as he kept his eyes on Someone Else he was safe. It was only after he looked down that he sank. . . . A rush of dizziness swept over me; automatically I gripped the steel rungs with all my might.

The sky was growing darker and I could scarcely see the faded red jacket above.

"Terry!" I whispered, calmly, I thought, but my voice shook. "Terry, hold on! I'm—I'm coming!"

He whimpered then, his thin voice quivering with fear.

Just two more steps and I would be able to reach the swaying figure above me.

"Just—just think!" I tried to sound reassuring. "Here we are, 'way up here! Close to—close to the sky—close to God—." I reached out and touched the cold brown arm. "And Terry—remember that Jesus was lifted high on the cross—long ago—to die for our sins—to save us. And He never forsakes . . ."

Did I really believe that? Then why was I afraid? And how much more difficult the descent would be, with the added burden of a frightened child within my arm! Could I do it? Oh, how small my faith suddenly became! I just didn't think I could. One slip, and both of us would go crashing down. Was this to be our fate? But I mustn't fail Terry! I mustn't!

Then I looked up again. There, in that conglomeration of mechanism, I saw the cogs fitting so snugly together, cog into cog, to turn the great shaft and wheel. Why! That's what I was, just a cog in the life of Terry Johnson. But the Lord was the shaft, and He needed me. He had given me a job to do! From a distance I heard the hum of a tractor and a familiar whistle. Big Bill was home! He would be waiting for me when I touched the ground. When I touched . . .

Then all of a sudden I knew I would make it. I reached out for that precious burden. And slowly, rung by rung, I descended, with my shivering load huddled close to my bosom, till at last we reached the bottom, dazed and shaken. Then the little fellow looked up at me and murmured gravely:

"Mom, why did you call me Terry? Did you think we were still trading places?"

Trading places . . . ? I reached out to steady myself. God had used me to save our own Billy! Impulsively I hugged his little body to my breast, while he whimpered, "Mom, I was afraid—till you came!"

I thought of those terrible moments on the tower, and the steady presence of God. Gratefully I bowed my head and prayed.

"Lord, I too was afraid—until You came."

END



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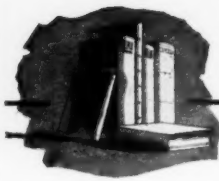
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Palestine Past

ABRAHAM TO THE MIDDLE EAST CRISIS.
by G. Frederick Owen (Eerdmans, 429 pages, \$5.95)

Reviewed by J. Arthur Springer

THIS is a history not so much of the people of Israel as of their land. The author shows an evident relish for describing martial activities. He relates many of these, depicting them with vividness and skill. Old Testament history is dealt with rather briefly, as is probably wise, inter-testamentary times are given rather brief but adequate treatment, and the history between the time of Christ and the beginning of the Zionist movement is related at considerable length, with the Crusades coming in for detailed attention.

Perhaps the most significant and interesting part of the history is the concluding portion. This deals with the Zionist movement and the contributions made by Chaim Weizmann, David Ben-

Gurion and others toward the establishment of the State of Israel. Arab opposition, Russian hostility, and the attitude of Britain and the United States are all interestingly portrayed.

The book closes on the expectant note that a great era lies just ahead for the nation of Israel. It ends significantly with Prime Minister Ben-Gurion's statement regarding President Eisenhower's encouraging words to the young nation at a very critical moment. The President said concerning the withdrawal from the Gaza strip early in 1957: "Israel will have no cause to regret its decision to withdraw." Ben-Gurion's comment: this was "the word not only of the President of the United States, but of an honorable man, a friend, and a general of armies."

Take This Child

A MOTHER'S WAGES, by Elizabeth Walker Strachan (Moody Press, 127 pages, \$1.00, wire stitched, paper)

THIS little volume, humbly presented as to publisher's make-up, contains the richest of teaching on the ministry of mothers. Christian mothers in particular. No finer book has come to my desk in a decade. A spiritual quality added to the literary excellence makes the reading a double pleasure.

All thirty-one chapters are brief, yet pithy. The title of the book comes from the first chapter and stems from Exodus 2:9: "Take this child . . . nurse it for me, and I will give thee thy wages." The author says, "In a real sense God says the same thing to every mother when

He gives her her baby." I thoroughly enjoyed and was blessed by all that follows. Treated here are such matters as conversion, prayer, the Bible, sermons, appreciation, work, friends, church loyalty, music, companionship, manners, schoolwork, clothes, health, money, punishments, television, family prayers, housekeeping, reading, old age, "On Being a Wife," and failures.

The book is indispensable to every home. I would urge every mother to purchase her own copy if her husband doesn't! I would also recommend to the publishers that they put it in a \$2.00 dress, for most readers will want to read the subject matter many times and lend it to others.—Alexander M. Dodds

Types and Figures

WILSON'S DICTIONARY OF BIBLE TYPES, by Walter L. Wilson (Eerdmans, 519 pages, \$6.95)

CHRISTIANS see in the Old Testament an anticipation of the ministry of Jesus Christ. Prophecy and type are means by which the Spirit of God heralded the advent of the Messiah. Yet, the study of Bible types can become very subjective. Each writer may use his own ingenuity in presenting types with no check except the resources of his own imagination. Excesses here have caused some Chris-

tians to deny typology altogether.

Dr. Wilson, a Christian physician who has been used of God as a soul winner and Bible teacher, has given us an alphabetic listing of the types of Scripture as he understands them. Each type is given a key letter. Those marked "(a)" are types which are clearly indicated as such in the Bible. The mark "(b)" indicates those concerning which Dr. Wilson does not have serious doubt, although they are not clearly declared to be types in the Bible. Those marked "(c)" may

be considered questionable, and Dr. Wilson states that they are included "as suggestions of lessons which may be learned from them." Adherence to such a listing would be helpful in all discussions of types. Dr. Wilson is to be commended for making clear distinctions often forgotten.

Perhaps the most serious criticism that can be made of the book is its inclusiveness. It deals with much more than Bible types. Metaphor, simile and symbol are also included. Dr. Wilson does not seem to be aware of the distinction between figurative language and typology. Of the lion he says, "This animal is used as a figure or type of power, sagacity, strength, wrath, and ability . . ." A Dictionary of Figures of Speech might prove useful, but there is a difference between figures of speech and types.

Recognizing the value of Dr. Wilson's comments under the listing "Lord" we fail to see any reason for its inclusion in a Dictionary of Types. Certainly "Lord" is not a type, and it is interesting to note that Dr. Wilson does not use his system of key letters in this section.

The inclusion of numbers in such a work is out of place, and in some cases Dr. Wilson makes statements which the informed Bible student must reject. We are told that "the chapters numbered 'eight' contain a new revelation not previously found in Scriptures." Eight illustrations are given, after which Dr. Wilson comments, "All the other chapters number eight in the Bible express something new as these do." The reviewer will gladly recognize that the Bible reader will be blessed in reading the eighth chapter of the books of the Bible, but he will insist that this will be equally true of the seventh or ninth chapters. The division of the Bible into chapters took place centuries after the books were written, and chapter numbers have no value except for ease in reference to specific passages.

Dr. Wilson's many friends will doubtless enjoy reading his comments as presented in his Dictionary, and they will find in it a reverence and devotion to Christ that will warm their hearts. For factual material, however, this reviewer would insist that a good Bible Dictionary will be of much greater aid to the understanding of the Bible.—Charles F. Pfeiffer

Scrolls Made Plain

THE DEAD SEA SCROLLS, by Charles F. Pfeiffer (Baker Book House, 107 pages, \$2.50)

It is encouraging to note that in these days investigation and study are being given to the Dead Sea Scrolls by conservative scholars like the author of this volume.

Although much has been written on the subject, this presentation is fresh, interesting and informative. While it would be impossible to avoid technical terms altogether in a subject of this kind, this book is written in a clear, lucid style, one the "layman" can understand and appreciate, without sacrificing a scholarly approach and treatment.

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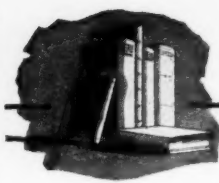
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Palestine Past

ABRAHAM TO THE MIDDLE EAST CRISIS,
by G. Frederick Owen (Eerdmans, 429 pages, \$5.95)

Reviewed by J. Arthur Springer

THIS is a history not so much of the people of Israel as of their land. The author shows an evident relish for describing martial activities. He relates many of these, depicting them with vividness and skill. Old Testament history is dealt with rather briefly, as is probably wise, inter-testamentary times are given rather brief but adequate treatment, and the history between the time of Christ and the beginning of the Zionist movement is related at considerable length, with the Crusades coming in for detailed attention.

Perhaps the most significant and interesting part of the history is the concluding portion. This deals with the Zionist movement and the contributions made by Chaim Weizmann, David Ben-

Gurion and others toward the establishment of the State of Israel. Arab opposition, Russian hostility, and the attitude of Britain and the United States are all interestingly portrayed.

The book closes on the expectant note that a great era lies just ahead for the nation of Israel. It ends significantly with Prime Minister Ben-Gurion's statement regarding President Eisenhower's encouraging words to the young nation at a very critical moment. The President said concerning the withdrawal from the Gaza strip early in 1957: "Israel will have no cause to regret its decision to withdraw." Ben-Gurion's comment: this was "the word not only of the President of the United States, but of an honorable man, a friend, and a general of armies."

Take This Child

A MOTHER'S WAGES, by Elizabeth Walker Strachan (Moody Press, 127 pages, \$1.00, wire stitched, paper)

THIS little volume, humbly presented as to publisher's make-up, contains the richest of teaching on the ministry of mothers. Christian mothers in particular. No finer book has come to my desk in a decade. A spiritual quality added to the literary excellence makes the reading a double pleasure.

All thirty-one chapters are brief, yet pithy. The title of the book comes from the first chapter and stems from Exodus 2:9: "Take this child . . . nurse it for me, and I will give thee thy wages." The author says, "In a real sense God says the same thing to every mother when

He gives her her baby." I thoroughly enjoyed and was blessed by all that follows. Treated here are such matters as conversion, prayer, the Bible, sermons, appreciation, work, friends, church loyalty, music, companionship, manners, schoolwork, clothes, health, money, punishments, television, family prayers, housekeeping, reading, old age, "On Being a Wife," and failures.

The book is indispensable to every home. I would urge every mother to purchase her own copy if her husband doesn't! I would also recommend to the publishers that they put it in a \$2.00 dress, for most readers will want to read the subject matter many times and lend it to others.—Alexander M. Dodds

Types and Figures

WILSON'S DICTIONARY OF BIBLE TYPES, by Walter L. Wilson (Eerdmans, 519 pages, \$6.95)

CHRISTIANS see in the Old Testament an anticipation of the ministry of Jesus Christ. Prophecy and type are means by which the Spirit of God heralded the advent of the Messiah. Yet, the study of Bible types can become very subjective. Each writer may use his own ingenuity in presenting types with no check except the resources of his own imagination. Excesses here have caused some Chris-

tians to deny typology altogether.

Dr. Wilson, a Christian physician who has been used of God as a soul winner and Bible teacher, has given us an alphabetic listing of the types of Scripture as he understands them. Each type is given a key letter. Those marked "(a)" are types which are clearly indicated as such in the Bible. The mark "(b)" indicates those concerning which Dr. Wilson does not have serious doubt, although they are not clearly declared to be types in the Bible. Those marked "(c)" may

Moody Monthly

be considered questionable, and Dr. Wilson states that they are included "as suggestions of lessons which may be learned from them." Adherence to such a listing would be helpful in all discussions of types. Dr. Wilson is to be commended for making clear distinctions often forgotten.

Perhaps the most serious criticism that can be made of the book is its inclusiveness. It deals with much more than Bible types. Metaphor, simile and symbol are also included. Dr. Wilson does not seem to be aware of the distinction between figurative language and typology. Of the lion he says, "This animal is used as a figure or type of power, sagacity, strength, wrath, and ability . . ." A Dictionary of Figures of Speech might prove useful, but there is a difference between figures of speech and types.

Recognizing the value of Dr. Wilson's comments under the listing "Lord" we fail to see any reason for its inclusion in a Dictionary of Types. Certainly "Lord" is not a type, and it is interesting to note that Dr. Wilson does not use his system of key letters in this section.

The inclusion of numbers in such a work is out of place, and in some cases Dr. Wilson makes statements which the informed Bible student must reject. We are told that "the chapters numbered 'eight' contain a new revelation not previously found in Scriptures." Eight illustrations are given, after which Dr. Wilson comments, "All the other chapters number eight in the Bible express something new as these do." The reviewer will gladly recognize that the Bible reader will be blessed in reading the eighth chapter of the books of the Bible, but he will insist that this will be equally true of the seventh or ninth chapters. The division of the Bible into chapters took place centuries after the books were written, and chapter numbers have no value except for ease in reference to specific passages.

Dr. Wilson's many friends will doubtless enjoy reading his comments as presented in his Dictionary, and they will find in it a reverence and devotion to Christ that will warm their hearts. For factual material, however, this reviewer would insist that a good Bible Dictionary will be of much greater aid to the understanding of the Bible.—Charles F. Pfeiffer

Scrolls Made Plain

THE DEAD SEA SCROLLS, by Charles F. Pfeiffer (Baker Book House, 107 pages, \$2.50)

It is encouraging to note that in these days investigation and study are being given to the Dead Sea Scrolls by conservative scholars like the author of this volume.

Although much has been written on the subject, this presentation is fresh, interesting and informative. While it would be impossible to avoid technical terms altogether in a subject of this kind, this book is written in a clear, lucid style, one the "layman" can understand and appreciate, without sacrificing a scholarly approach and treatment.

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Where Authority Resides

THE CONFLICT WITH ROME, by G. C. Berkouwer (Presbyterian and Reformed, 319 pages, \$5.95)

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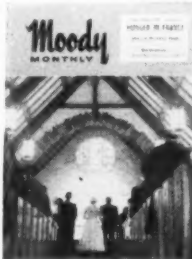
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A Dime for your Testimony!

[Continued from page 20]

broadcasting life stories of men who have found Jesus Christ at the Pacific Garden Mission. At the close the announcer finished with these words: "... If you need spiritual help now, feel free to get in touch with the Pacific Garden Mission."

Back on his job, Oliver talked less than ever. He was thinking. Was his life really empty? Had his fear of hypocrites built a fence between himself and—and whatever Christianity really was?

On Saturday, shy, inarticulate Oliver Gray went to the Madison station, bought a ticket for Chicago and boarded a train. In Chicago, he went straight to the Pacific Garden Mission.

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To the little man who had been enmeshed so long by his own fear of hypocrisy, it was the beginning of release. Time after time he was pulled back to the Chicago mission. He was sure he had found at last what he had always looked for—sincerity in a church. At first, he thought this was enough.

But he had something else to learn—that honesty and sincerity were only a way to the greatest Way of all. At the end of the mission's anniversary rally, he raised his hand for prayer.

In the back room, a mission worker sat down with him. "Oliver, for years you've been playing around the edges of Christianity. You've had your eyes on the Christians instead of on Christ. There's only one way. You've got to begin again."

"Begin? How?"

"Admit you're a sinner, Oliver, that you're separated from God by your sins and that nothing less than the blood of Christ can make you acceptable and free. If you pray like that and mean it, Oliver, you can have that life 'filled to overflowing' that these men are talking about."

Oliver nodded. All fall, he had heard these same words. If he had ever heard them before, in the churches he had joined, the ghost of Jennie Barker Gray was always there, standing between him and any real apprehension of their meaning. But the old wound had been mending. Now Oliver Gray was ready for the final healing. Minutes later he looked up.

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Moody Monthly

"It's like my sister read me out of the Bible, I guess," he whispered. "You have to worship God in spirit and in truth. I—I think I can do that now. You know what this means to me?"

The mission worker waited.

"It means there aren't a lot of people standing between me and God—whether they're good people, bad people or just

plain hypocrites. There just doesn't need to be anybody but Jesus Christ."

The mission worker put his arm over Oliver Gray's shoulder, and together they walked out of the small back room. **END**

When you have nothing left but God, then for the first time you become aware that God is enough.

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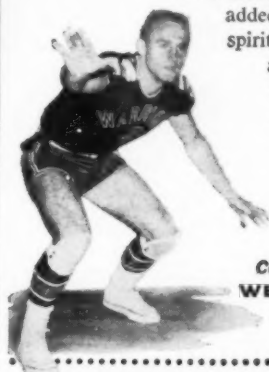
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The Danger of Disbelief

By DR. PAUL WHITE

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THERE'S nothing much to look at when you're having your hair cut. For a quarter of an hour or so you concentrate on a series of bottles of various peculiar descriptions; then you look steadfastly at a sterilizer, which is nothing more or less than a holiday home for all the little bacteria known to science.

In the mirror I watched the barber strike a match to light the far-from-aesthetic-looking cigarette that rested on his lower lip. When this had reached such a stage that it could no longer be left there he suspended operations to roll another cigarette.

My medical interest was centered on the spot where that cigarette had been. There on the lip, plain to behold, were the earlier stages of cancer.

"Ah," I said to myself, "an epithelioma—nasty looking thing. Looks pretty early. Wonder if it's spread to the glands of his neck?"

Then as the barber continued clipping away at my hair I thought, "Shall I tell him?" So I suddenly said, "Excuse me, but—er—that thing you've got on your lip, underneath the place where you put your cigarette. Have you ever had a doctor look at that?"

He put his head to one side and smiled, "Oh, no, that's been there for quite a while—two or three months now; it's the cigarettes I smoke. You see, I'm a chain smoker."

"Well," I said, "if I were you I'd go along and see a doctor about that."

"Why?" he asked.

"Well, you see, I happen to be a doctor myself, and I've seen things like that before, and they can become pretty bad. Take my tip, don't waste any time. It's only a matter of a spot of radium, and I think it can be put quite in order."

† In due course my hair grew again. I returned to the barber and he greeted me with a friendly smile.

"Well," I said, "did you see that doctor I suggested to you?"

"Oh, no," he said. "I thought of a much better idea than that. I got a cigarette holder."

There sure enough was the home-rolled cigarette in the end of a six-inch amber holder. He apparently felt this added to the effectiveness of his trade. He was inordinately proud of it, but I noticed once again that it rested over the same spot on his lip. I looked at that lip and there was evidence that the condition had worsened.

"My friend," I said, "I am afraid your holder is not a very effective method of cure for that trouble. I think you would be well advised to go and see that skin man. If you like, I'll write you a letter of introduction."

"Oh," he said, "I think it will be all right."

"Listen, it won't be all right! From my experience I know that that is a highly dangerous condition. Don't fool with it. Get the thing fixed up properly." I was just a wee bit brusque.

"Well," he said, "it's mine, anyhow. I'll look after it."

† I went home that afternoon, looked through my bookshelves, and found a book which described his condition. It actually pictured a lip that was almost the facsimile of my barber's lip. Putting the book under my arm, I walked up to his shop, waited till he had no customers, and showed him the whole thing.

It was a standard textbook of this particular variety of cancer. I showed him the picture and we compared it with his own lip, looking at it carefully in the mirror. I pointed out the grim word "epithelioma" in the book, where it told of just what did happen to that particular variety. It told how, untreated, the end result was inevitable—it was death. I read this to him. He listened, and said, "Well, thank you; I'll think about it."

† AGAIN my hair grew, and again I

*Available in leaflet form from Inter-Varsity Press, 1519 N. Astor, Chicago, 3c each, \$2 per hundred. Reprinted by permission of publishers.

visited the barber. This time he still had that knowing look.

"Ah," he said, "I've fixed that sore up all right. I used corn cure. The top came off it, you see, and now you wouldn't notice it was there."

That might have been true for him, but to me it wasn't, for I could see the lip just coincided with what the book described. Putting my hand underneath his chin and down his neck, I felt the glands. They were slightly hardened.

"Old man," I said, "you are running the greatest risk. It may look all right, but the root of the thing is there. Whatever you do, get it fixed."

I left the shop, and I left the district. Six months later I had reason to visit the town again. I thought, "I'll drop in and see how my barber friend is getting on." I walked into the shop. There was a different arrangement of the counters. A new barber came to meet my needs.

"Good morning," I said. "Where is the man who used to run this shop?"

"Ah," he said, "rather an unhappy story, sir. I regret to say that it was only a fortnight ago he died. Cancer of the lip."

I left that shop with a feeling of failure. I done what I could, but it hadn't been enough; that man had paid the penalty of his neglect.

♦ I told this incident to a friend of mine, also a medical man.

"Well," he said, "there was no reason why he should follow your advice. He might have thought you were a quack."

"But I showed him the whole thing in the standard textbook."

"Then," said my friend, "it was his own fault, largely because he neglected the weight of your experience. But, more important, because he wouldn't take notice of the book."

"Well, George," I said, "that barber was just like you. Time and again, as we have talked about things, I've told you about the cancer of your soul. I have told you of my experience—how I found that by simple belief in the Son of God and in simply thanking Him for dying in my place on the Cross I found the cure for that disease of sin. I backed up my own witness by showing you the relevant portions in the standard textbook—the Bible—such as that diagnosis, 'For all have sinned and come short of the glory of God,' and that prognosis, 'The soul that sinneth, it shall die.' You will remember that relevant statement about the cure, 'Christ died for our sins,' and 'Believe on the Lord Jesus Christ, and thou shalt be saved.'

"Now if you choose to follow in the barber's steps you can do so. But I would like you to remember that the whole prognosis of people who do what you are doing is summed up in these words: 'How shall we escape if we neglect so great a salvation?'"

END



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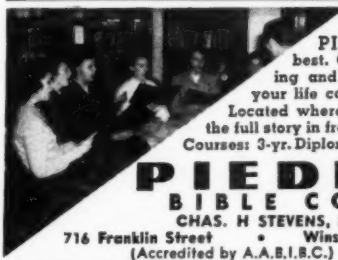
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A fast game of Scrabble is one way to do things together as a family group. Lambert photo

Get Acquainted with Your Family

By Mrs. D. M. Alloway

Do you ever have trouble in getting your family together? Perhaps you want to have a family photo taken.

You make the appointment for Saturday afternoon, thinking "no school and Jim will be home from work." Then Saturday you discover Jane's Sunday school teacher is taking the class on a hike, Joan forgot to tell you she was invited to a birthday party, and Jim's boss called and says he's had to call a special sales meeting.

So you decide, "Well, we'll do it Thursday evening." But no, that won't do either. Johnny has Boy Scouts and you have a committee meeting. The rest of the week sounds the same: Home and School Club, prayer meeting, choir practice, Brownies, and on and on.

Sound like your family? Never all home at the same time? Well, do you ever

have the time to really get to know your children?

✦ We had the same problem three years ago: some one was gone every night of the week. Then our family just sat down and decided this couldn't go on forever. After some thought our Family Night was born, and it has proved to be a very satisfactory solution.

Family Night is the one night set apart each week when my husband and I give our undivided attention to activities with the children. And *they* don't make plans for that night, either!

We chose Friday night because, obviously, since the children have no school the next morning, they can stay up later. Of course, we had to give up some of our adult activities but the children saw that this was one night when they

had Mother and Dad all to themselves. They began planning for Family Night all during the week.

The different ages of the children seems to be the only limiting factor to the number of ideas which can be worked into Family Night. Originally, we played games. But we dreamed up new ideas.

One night we had a train night. We all helped our eldest boy fix up his train equipment. Finally, we each took a turn at running the train. Papier-mâché makes an attractive tunnel, you know, and even a five-year-old can turn switches!

♦ You don't always have to stay indoors, either. One memorable time we spent was during a terrific blizzard with the snow whirling down. We all bundled up warm and set out on an imaginary expedition to the North Pole. As we trudged we talked about Admiral Byrd and thought about the good things we would have to eat when we got home!

Summer evenings lend themselves to many ideas, too. One of our favorites is lawn croquet.

Nor must you always play on Family Night. One time, we had had sickness in our family the whole week and every room looked like a cyclone had struck! So we had an "Operation Blitz!" By 8:30 every single room had been set to rights and we were enjoying cocoa and doughnuts in front of the fire.

♦ FAMILY Night doesn't need to be exclusively yours. When missionary friends plan a visit, we generally invite them on a Friday. Then they can share their experiences (and often pictures) with the whole family. Since the children have in many instances prayed for these friends, it brings deep satisfaction to them to get to know "their missionaries."

Nowadays television is crying, "Keep the family at home!" But don't be deceived into thinking TV is a means of getting to know your children. You don't get to know people by giving undivided attention to the same entertainment; you get to know them by sharing each other's thoughts.

Gaining a child's confidence is more than giving them the physical necessities of life; we can do that, but if we don't give them ourselves, toys and such bring us no closer to the hearts of our children.

♦ We have found our Family Night is much more than merely a time for wholesome pleasure. Actually it smooths the way to more effective guidance. When the children sense that the parental voice of authority is clothed in loving interest in him personally, divine truths spoken by that parent are more readily accepted.

After all, our children are ours for such a short time. We ought to get to know them while we can! **END**

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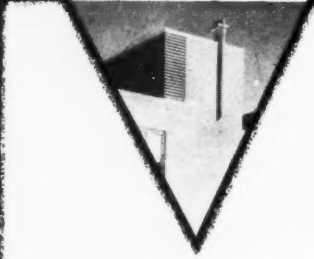
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Dr. Wang, president of C.F.M.U.

A Chinese Mission Grows

By Violet Trato Pearson

THE Pankalpinang church was only half built. Its members — Chinese Christians living on the Indonesian island of Bangka—had given to their limit to erect this building for their place of worship, but it was not enough.

"We cannot finish the church," they sadly told Dr. Leland Wang, their mission leader, on his visit. "We have given all we have."

Waving to the crowd around him, a Chinese elder said, "Even the women have given their rings and precious possessions—their all. But we cannot go further—"

Open air meeting in village of Pankalpinang.



Moody Monthly



Two C.F.M.U. missionaries preaching over a P.A. system to a group of Indonesian villagers.

in Indonesia

*Dr. Wang did not know how either,
but he knew whom—and for him that was enough.*

"But you must finish the church," said the mission leader. "If you leave it stand in this condition, the property will go back to the government and you will lose all you have sacrificed. The work must go on, in faith. God is able, and He will help."

The church spokesman nodded, eyes on the ground. He knew God was able. Had He not brought them the gospel of salvation? Had He not built up this body of believers and sustained them with His Word and helped them start their building? He would not fall them now. He felt the eyes of the people upon him as they waited for his word.

"Dr. Wang," he said, "with God's help we will finish the church." The faces around him brightened, but mingled with the reflected happiness was the unspoken question, "How?"

God work before in Indonesia, present center of his mission's work. Neither did he know *how*, but he knew *whom* he was trusting and it was his purpose to encourage the people.

"I will set a date for the church to be dedicated," said Dr. Wang, giving the people the spur they needed. "On July 17 I will be back—"

✦ THE visit to Pankalpinang had come during one of Dr. Wang's regular travels in the Indonesian islands. In Indochina, Borneo, the Celebes, Billiton and Bangka, as well as at the mission headquarters in Surabaya, Java, he ministers to CFMU missionaries and their churches, or speaks in evangelistic meetings in the interests of the mission.

The Union, which is unique in that it is a foreign missionary society of Chinese origin, numbers twenty Chinese among its missionaries. With twenty million Chinese outside of Red China, it has a large field of service. Being a foreign missionary society, its churches, like the congregation in Pankalpinang, reach out to evangelize the Balinese, the Dyaks and other natives of the islands.

About 5,000 Christians are counted in the mission's nine churches. These include around a thousand Sunday school children as well as about a thousand native islanders.

MISSIONS

Harold R. Cook, Editor

"How? How? How?" beat upon the elder's brain too as he stood, awed by his own declaration of faith.

Dr. Wang, president of the Chinese Foreign Missionary Union, was quietly confident that the church at Pankalpinang would be finished. He had seen

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When Dr. Wang left Pankalpinang for his next engagement—meetings in the city of Djakarta late in March, 1955—two of the brethren from Pankalpinang went with him. There they were given opportunity to witness to the people in the large city of the Lord's doings on their small island of Bangka. They told of the church they were building to hold their growing congregation, of how the people had sacrificed to their limit, and the importance of completing the building lest the government take back the land and all that the people had put on it.

When they had finished, a Chinese Christian business man stood up and said, "Today we celebrate Dr. Wang's birthday. He is to be our guest at a feast. All of you who would like to have a part in finishing this church, lay your gifts on this table. They will be given to the Pankalpinang church in honor of Dr. Wang's birthday celebration."

This was not altogether a strange proposal. For some time gifts had been finding their way toward the support of one church or another in the CFMU on behalf of someone's birthday, or in lieu of wedding gifts to a newly married couple at their request stated in the wedding invitation, or in place of flowers at the suggestion of a bereaved Christian fam-

ily. The people had come to like the custom.

When the birthday celebration was over, the gift table held 40,000 rupiahs—enough to finish the \$20,000 building in Pankalpinang. The church was ready to be dedicated when the mission leader returned on July 17.

♦ The completion of the Pankalpinang church was only one of the many responsibilities carried around by Dr. Leland Wang, who as director of the CFMU is kept busy co-ordinating the organization's program, presenting its needs to the people at large, and administering its affairs. At this writing Dr. Wang is on his eighth speaking engagement in the United States—his fourth missionary trip around the world in the interests of the CFMU.

Ever since the beginning of the Union—founded jointly with Christian and Missionary Alliance missionary R. A. Jaffray twenty-eight years ago—Dr. Wang has been telling what the Lord is doing among the Chinese people in foreign lands, and urging friends to pray and see God work. His message now is of a growing work in Indonesia in spite of the creeping limitations of communistic influences.

When his year is up—all the time the

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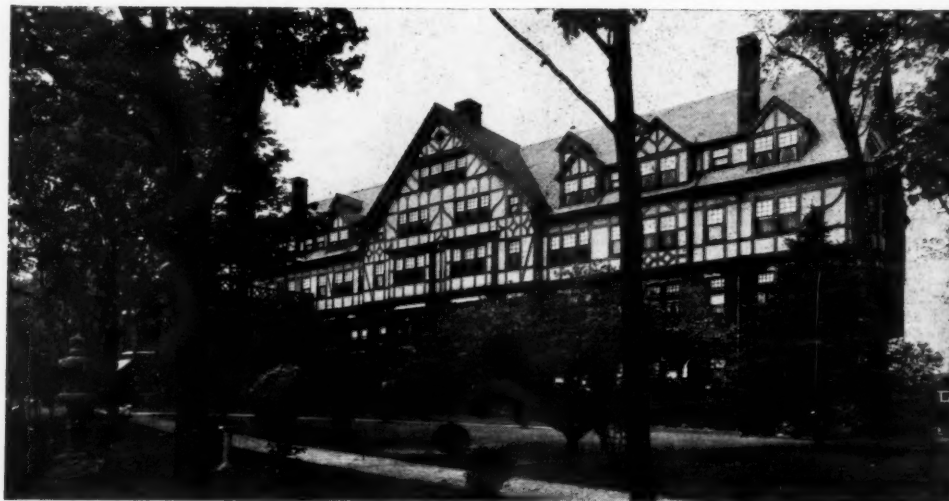
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Indonesian government will allow him out of the country these days—he will hurry back. There's so much more to be done . . . a church needed on the island of Belitung and a chapel in Tjibus, Bangka . . . a missionary residence to go with the church in Pankalpinang . . .

But both Dr. Wang and the CFMU move forward on those words in Acts 26:22, recorded when Paul also was working under difficulty in Asia, "Having therefore obtained help of God, I continue unto this day." **END**

He that is false to duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.—H. Ward Beecher.

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YOUTH

HAZEL GODDARD, Editor

Supplement



SCHMEIDLER

Boy makes grade (passing, that is)!

Two New Series for YOU

Is there something special you like to do in your spare time? Tell us about it and you might qualify for a feature in "Spare Time Specialists"—a new series starting next month. Your hobby or interest should be interesting to other teenagers and, of course, it will stand a better chance of being featured if it is unusual. Here's all you do:

Write a paragraph or so explaining what you do (the success you have had if you have entered contests, shows, etc.), tell us your age, and mail your material to YOUTH SUPPLEMENT Editor, 820 N. La Salle St., Chicago 10, Ill. If your hobby qualifies you will be contacted for more information, pictures, etc.

✦ In answer to popular request, "Teens in Type" will be resumed in the September issue. If you are in your teens and like to write, here's your chance to see what you can do. For the next school year—September through June—YOUTH SUPPLEMENT will be wide open to young writers. If your story is published you will receive the regular rate of payment and at the end of the year the author of the best story will be awarded the Beginners' Christian Writers Course free.

Just a few rules to remember:

1. Story should not exceed 1000 words—may be shorter.
2. Articles, true experiences, fiction—anything, so long as it is Christian in tone.
3. Writer must be in teens when story is written.
4. Double space and type if possible, though legible writing will qualify.
5. Send to YOUTH SUPPLEMENT Editor, 820 N. La Salle St., Chicago 10, Ill. Be sure to give your age with name and address, and enclose a self-addressed, stamped envelope if you want your manuscript returned.

THE COVER

June always means exams and that awful tense moment when the professor posts the grades for the whole world to see.

"Would you look at this! Jim actually got an A in Seventeenth Century lit!"
"Yeah? I don't believe it! Hey, I did! Oh, boy! Phi Beta Kappa, here I come!"
"Don't bother reading mine, Margaret. I know. Doc saw me. I got a D. Guess I'll have to hit the books even harder."

TEEN TIP-OFF

from your YS Editor

Mixed-Up?

Dear Friends:

I wish we could have a switch this month. Instead of my giving you a "tip-off," I wish it were possible for some of you to write this column for I am certain that you know more about my subject than I do.

For some time I have come in contact with an expression that is supposed to describe all of the troubles of the teenagers. When one tries to pin-point a difficulty and can't do it, I hear this: "he's all mixed-up" or "she's a mixed-up mess" or "I feel mixed-up inside." Just the other day one of my young Christian friends was disturbed so I asked her what was wrong inside. She answered something like this, "It's my friends—every one of them is all mixed-up and I don't know how to help them."

I am not at all sure that I know what "mixed-up" means. Oh, I know the general meaning of the term but I have found that you young people often have your own definitions of expressions and sometimes they are far from Webster's. However, I do know the result of this "mixed-up" condition. It can be summed up in one word: *confusion*. So suppose we take a look at it and see if we can arrive at some answers.

Scripture has something very important to say about that word. It tells us that God is not the author of it. "But God is not the author of confusion but of peace" (1 Cor. 14:33). In other words, God does not make us mixed-up or confused; He has no part in it. James throws even more light on the word; he places confusion in bad company. "For where envying and strife is there is confusion and every evil work" (James 3:16). So, the only deduction we can make is

that when we are mixed-up there is something working within us that is not good. Now, that does not necessarily mean that we do not know the Lord, that we are not Christians.

All Christians at some time or other go through a state of confusion. Paul describes such an experience in Romans 7:14-25. It would be well to read those verses right now, before we discuss it any further.

You will note that Paul describes the conflict within himself. He says that when he wants to do good he does evil, that the things he hates he finds himself doing. He admits he is a wretched man. Where can we find a better picture of a mixed-up person? But, you notice Paul does not stay mixed-up. After he asks the question "Who shall deliver me?" he gives his own answer: "I thank God through Jesus Christ our Lord." He does not even try to rationalize his way out. Paul was a smart man. He knew that God was not the author of confusion and that the influence was an evil one; so he put the load where it belonged—on the Lord Jesus.

So then the answer to the turmoil and confusion inside of us is not found in our being able to reason it out. We can face ourselves, but the real and lasting solution is found by turning it over to Christ and trusting Him to bring peace and order into our lives. David gave the answer in a few words: "In thee, O Lord do I put my trust: let me never be put to confusion."

There is the sure-cure for both the Christian and the non-Christian. So, my friend, if you're "mixed-up" memorize that short verse; take it with you wherever you go and watch it work!—H.G.

There's More Up Front

If you enjoy YOUTH SUPPLEMENT, you'll want to look over several other articles in this issue. For example:

HUNGER IN FRANCE—the story of how the offer of a free Bible through ads in France's edition of *The Reader's Digest* draws more attention than any ad for free wine! Page 15.

A DIME FOR YOUR TESTIMONY!—Oliver Gray was haunted for fifty years by the memory of a hypocritical stepmother. Then he visited the Pacific Garden Mission in Chicago and joined the ranks of those who have become UNSHACKLED! Page 18.

WHAT DOES BARTHIANISM REALLY TEACH?—Because we don't agree with those who feel that today's teenagers can't think seriously, we suggest you read this article on one of the most important religious philosophies of our times. Page 27.

True story of a wounded Marine who returned
to a distant battlefield to preach

A Whispered Gospel

By ARNOLD B. CHEYNEY



"Boardie" Boardman preaches in a tent on Okinawa, where he was wounded during the war.

As the lumbering Marine Corps tank moved south during the closing days of the Okinawa campaign, Bob Boardman knew in his heart that whatever came he was ready to meet God.

Toward the south the island became undulating, quite different from the small tree-covered mountains to the north. Here at the lower tip of the island the brutality of war was taking frightful toll of humanity. The hills were black as charcoal. The stumps of once proud trees pointed grubby black fingers at a beautiful azure blue sky. On the west, the China Sea glistened, with a myriad of ships stretching across the horizon

as far as man could see. On the east, the blue Pacific for miles upon miles beckoned to homesick American GI's and Marines.

The Japanese, man by man and step by step, had finally been beaten to the southernmost tip of the island. With victory in sight, "C" Company, 1st Tank Battalion, First Marine Division, pushed doggedly on.

Suddenly, through the metal confines of the tank Bob was driving, an explosion reverberated. For a split second there was a sickening silence; then swift reactions surged through the body of the 175 pound, six-foot-two-inch Leatherneck.

Quickly opening the hatch, Bob and a friend found their tank commander wounded. Gently but swiftly they pulled him to the ground and painstakingly began making their way back to the American lines. Soft thuds of metal biting through flesh followed by the reports of a sniper's rifle brought Bob the realization that only God could bring them safely through.

But the enemy marksman had an insatiable appetite for blood. During the next series of shots Bob caught a bullet through the throat and the officer, several more. The enemy had done his work only too well.

✦ For a year and a half Bob lay in Naval hospitals thanking God for His keeping power, reflecting many times on his past life.

As a boy Bob had gone to church occasionally, but he had never heard the gospel preached until after he was saved. In high school he starred in football, and was chosen all-State football center of Oregon. His prowess as a fighter brought him the State boxing championship at his weight level.

At the age of eighteen Bob entered the Marine Corps, and shortly afterwards was sent overseas. In Australia he was assigned to the First Marine Division, which had just previously begun the American offensive in the Pacific on Guadalcanal. While the First was regrouping for the next campaign Bob and several friends went out for one last fling. It ended up in a drunken brawl, and Bob woke up in a hospital.

It was while he was recuperating from

this fiasco that Bob finally realized his own utter worthlessness. He began reading. His first book was a fictionized account of how a medieval knight prayed and God was with him. But the only prayer Bob knew was the Lord's Prayer. So he prayed that four or five times a day.

Then a second work of fiction fell into his hands. This was a story of how the New Testament message brought about a wonderful change in an old man. Bob was coming slowly to the truth.

It occurred to him then that the Red Cross had given him a blue ditty bag of toilet articles when he boarded ship for overseas, and that the Gideons had slipped a New Testament into the bag. A friend brought the Testament to him. As he read it, for the first time in his life he "received the Lord Jesus Christ as the One who paid for my sins upon Calvary."

After the war was over, Bob became affiliated with the Navigators out of Colorado Springs, Colo. In Tokyo, Japan, in August of 1953, Bob married a Navigator, the former Jean Keith. Now they have two small daughters with them on the mission field.

✦ The work of this holder of two Purple Hearts and the Silver Star medal is interesting because it is so unique. Bob and his co-worker, Roy Oshiro, a Canadian-born Okinawan Nisei, have access into six of the major high schools.

They begin with an evangelistic rally with the entire student body and then invite those interested to attend a twelve-week class dealing with the basics of salvation and the Christian life. To the Okinawans they are known as the Bible Investigation and Correspondence School. Over 8,000 have finished the first lesson and 335 have graduated. They also conduct training classes to teach the converts various forms of evangelism, and how to conduct village, high school and city rallies.

One of many reasons that Bob Boardman is able to touch the hearts of the Okinawan people is that he suffered and bled on their island. His husky voice, now little more than a whisper because of the sniper's bullet, gives strong and continued emphasis to the saving grace of the Lord Jesus Christ. END

A Student Answers

THE COLLEGE QUESTION

Should the Christian student attend a Christian college? Will it strengthen his faith more to rub elbows with all types of students on the state university campus? Should he go to a Bible institute first and then to college? These are some of the questions that confront Christian young people today. In an effort to get some first-hand answers, Youth Supplement is interviewing upper classmen in the different types of schools. This month, we go to Memphis State University, Memphis, Tenn., to talk with senior Don Johnson on matters of top interest to YS readers.

Q. Don, as a Christian, how do you feel about your choice of a state liberal arts school for your college work?

A. With what I was expecting from a state liberal arts school I am fairly well satisfied with MSU.

Q. What attitude do you find on the campus regarding Christian faith and belief?

A. There is an attitude of tolerance on the one hand and indifference on the other.

Q. In your experience has the lack of Christian thinking in the classroom been good or bad? Has it strengthened you or otherwise?

A. I have not found the lack of Christian thinking in the classroom greatly weakening. It has to some degree given me an insight into what and how the non-Christian thinks. This is helpful in seeking ways of meeting men's needs.

Q. One argument advanced by those who favor Christian colleges is the fact that a student forms Christian friendships. Would you say that most of your friendships here have been with Christians?

A. Most of my deepest friendships have been with Christians. Such friendships have been infinitely valuable, strengthening, and helpful. But, I have also been in contact with non-Christian friends and have had frequent opportunity to witness.

Q. What church service opportunities are there on your campus?

A. There are numerous church service opportunities on and around the campus. Churches of various denominations are located within a two or three block radius of the campus. The various denominations also have their campus organizations which have regularly scheduled meetings. MSU also has an annual Religious Emphasis Week.

Q. Do you think out-of-town students might find it hard to find Christian fellowship on a campus like yours?

A. This would depend on the individual student. Christian fellowship would be somewhat difficult to find on some secular campuses. Various denominations at MSU, however, have aggressive programs for contacting new out-of-town students and enlisting them in Christian fellowship. For those seeking deeper, spiritual Christian fellowship there might be greater difficulty in finding it.

Q. Have you encountered any definitely Christian professors?

A. Yes, I have had contact with several definitely Christian professors here.



Don Johnson (center), college senior shown chatting in the hall with two classmates, feels the choice of a state school was best for him.

Q. Do you feel that witness by Christian faculty would be helpful to your faith?

A. Yes, I feel certain that such witness would be both encouraging and helpful.

Q. Does a Christian student tend to feel out of things with respect to social activities on your campus?

A. I think that depends on the character and spiritual development of the individual. Some carnal Christians would and do fit perfectly in with all the social activities of the campus. But a "separated" Christian might find himself on the outside. There are some social activities he could participate in and others he could not.

Q. Do you find that you have frequent soul-winning opportunities?

A. Yes, there are many opportunities for witnessing and soul-winning. Of course, there again, it depends on the individual and his sincere desire to be used in that capacity.

Q. Do you think the Christian students you know would live for the Lord more definitely and effectively on a Christian campus?

A. Some of the Christians I know would increase little, if any, in their living for the Lord if they attended a Christian campus. Their life and testimony for Christ on the campus are tops. However, there are others who would perhaps live more effectively and definitely for the Lord if they had the influence of a Christian school.

Q. Have your classes so far brought you face to face with doubts?

A. I have had several classes which brought me face to face with doubt. This led me to look more completely to the Lord and to find out as far as possible specific truths and facts which could show me why I believed what I believed. This has served to strengthen rather than weaken my faith. To some others it has had a weakening effect.

Q. Is there anything you would like to add to this interview, Don?

A. Yes. There is a great need on secular campuses across our land for a definite, clear-cut Christian witness and testimony. Yet I believe that the atmosphere and influence of a secular college could be weakening and detrimental to some Christian young people. There are those who need the firm foundation a Christian school could give them. Usually such ones are new or untaught Christians.

I would also like to point out that there are some so-called Christian colleges which undermine Christian faith to a degree equalling, if not surpassing, that of some secular colleges.

So far as I am personally concerned, I am convinced that the Lord led me to attend a state liberal arts college. I prayed much about it. I was even accepted at Wheaton College and, in many ways, wanted to go there, but I could not escape the guidance of the Lord. I believe that personal guidance, which can only be obtained through a heart willingness for God's will, is the only answer to the college question for a Christian.

END

By Virginia Newitt

*How can the Christian
fit today's wedding,
with all of its attending
ritual and tradition,
into his plans and convictions?*



Your Wedding— a Show or a Sacred Covenant?

A lovely bride, serene and glowing, placing her hand in the hand of her beloved at the candle-lit altar, is a most touching and exciting picture. Surely it is very precious in God's sight. It is, beyond a doubt, one of the most important things that ever happen to us.

In that breathless moment of time—cleavage a man and woman are joined together in vows so strong that they may be broken only by death. Because it is God who unites them, this ceremony is a holy thing, a *spiritual* occasion. It is not a lark or a whim to be entered into suddenly or unthinkingly or secretly.

How shall we as God's own children fit this occasion, with all its attending ritual and tradition, into our lives?

It is not possible nor is it our purpose to advise on the mechanical details of planning a wedding. There are abundant and reliable sources of this information open to you. Rather, we should like to examine some inner motives and possibly arrive at some conclusions concerning our attitudes.

Shall we divest the wedding of all its trappings and make it solemn and austere? Or shall we allow ourselves to be caught up by every frothy fancy and make a spectacle of it?

In planning your wedding the way of wisdom is to work within the framework

of tradition, so as to make it a "socially acceptable" occasion. There is every reason why it should be—we conform continually in lesser areas of our lives, do we not? The beauties that are lovingly associated with a memorable wedding are right and good.

But besides these there are many pseudo-traditions, many social practices which the anxious bride can be virtually blackmailed into. A three-fold suggestion may help you: use good judgment, good taste and good sense. With this in mind it should be possible to clear our thinking and achieve a wedding of beauty and simplicity.

♦ **FIRST**, a word concerning good judgment. If the bride sometimes feels "blackmailed" her friends and guests are often thrice so! A friend may be invited to one shower after another as well as to the wedding itself. This is an imposition and a strain on friendship. The bride's mother, who should always be consulted in these matters, must do her best to see that this does not happen.

She is a "clearing house" for all information concerning the bride's schedule, gift preferences, social problems, etc., and friends should not hesitate to call on her. If the bride does not have her mother, an aunt or a close friend

might be persuaded to take over this job.

This brings to mind another source of help—the wedding bureaus maintained by many large department stores, and an even more recent innovation, the professional "wedding manager." Herein may lie a welcome relief from the bewildering maze of details. These services are designed to help you. But they can also act as a further goad to your pride if you do not exercise firm good judgment. Don't be talked into doing what you don't want to do. Set and stick to your own standards.

♦ **GOOD** taste is a sense of what is appropriate, harmonious or beautiful. While these things vary in different localities, good taste is basic and necessary. Learn the rules of good manners and accepted procedure and be guided by them. To be "different" is often to be gauche.

May we tamper with the traditional ceremony? May we include such innovations as active (rather than passive) participation by the bride or groom, solos, duets, testimonies? The question here is: are radical departures from expected behavior in good taste? It is not our purpose to be controversial, but we would urge most careful examination of what you propose to do in the light of

the effect it may have upon your guests. To mar the over-all continuity of the service would be to jar your guests rather than impress them.

Good taste in every detail of your wedding is up to you. Such ostentations as too many attendants, too elaborate a setting, gowns that are extreme, a "showy" ceremony, anything coy, cute or amusing, poor choice of music—these would certainly not contribute to a reverent atmosphere.

♦ **FINALLY**, be guided by good sense in all your planning. Integrate your social pattern with the spiritual framework of the ceremony in such a way that they become a harmonious whole that should be your goal. "Sanctified common sense," as someone has phrased it, is a priceless asset. It is even more so in the planning of a wedding, when one's head is more or less up in the clouds anyway!

Many a starry-eyed bride's dreamy comment is: "I want a big beautiful wedding with everything just right!" Understandably so. But you must come down to earth and face a few practical considerations.

For example, while your wedding is terribly important, think how quickly it is over. When you shed that expensive wedding dress you will never wear it again. You may wistfully wish you had put a greater proportion of money into something more tangible and lasting than a "big beautiful wedding." Don't short-change yourself on this score.

The same applies to your honeymoon, which might possibly be just as happily spent in your own little place—the one you have worked so hard to fix up—than on an expensive trip that will leave you financially embarrassed. If you doubt this, hearing some of your married friends.

Of course you can have a beautiful wedding! And you can be the most ethereal of brides. Within the broad range of weddings, from the small "just family" ones to the largest, most formal church ceremonies, there is room for all the beauty and memory-making sweetness your heart could desire, with no sacrifice whatever of spiritual tone. Any wedding of Christians affords opportunity in its very essence for a living testimony to Christ. This thought alone can impart that serene glow we spoke of.

But how many brides are "serene and glowing"? Many, sadly enough, are exhausted, nervous and worried to tears about everything's going off as planned. They enter their new life with edgy weariness, knowing it shouldn't be like this, yet unable to halt the mountain of details that envelops them.

For your own sake as well as for those loving ones who help you, you must try to make the most important day of your life the most peaceful as well. **END**

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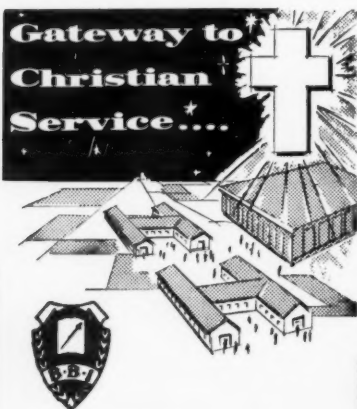
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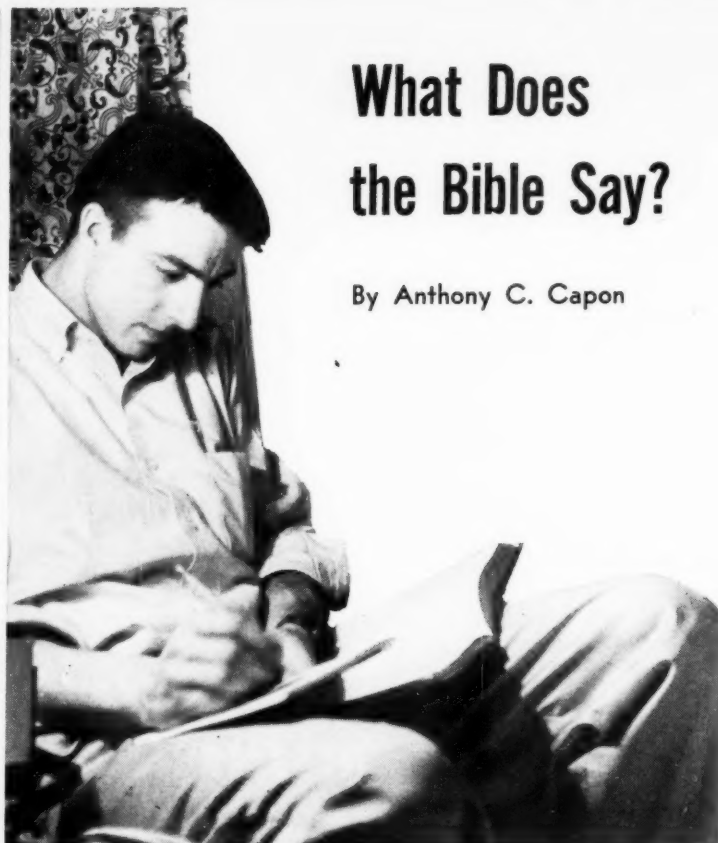


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What Does the Bible Say?

By Anthony C. Capon

How to Be Filled with the Spirit

ONCE again this month our subject is a practical one on which many Christians are longing for guidance.

It is a topic which has unfortunately been made obscure by a great deal of controversy. But when you encounter that type of subject the best thing to do is to try to find out what the actual words of Scripture say, and obey each part faithfully. Many of our arguments on these doctrinal issues come because men either want to *add to* or *subtract from* the actual words of the Bible.

We will confine ourselves in this study, as before, simply to verses of the Bible. Answer the questions in your notebook as before, apply each point to yourself, and back up everything with prayer.

• Our first line of approach will be to see the Spirit's power at work in various Bible characters. Make a list of these people who were filled with the Spirit; write against each one the verse that

describes their filling; and put in one sentence the kind of work in which God used them.

Look first at the example mentioned in Exodus 31: 1 to 5. What kind of man was this? What special task had God for him? Next, see Deuteronomy 34: 9, where you find quite a different type of man. What kind of spiritual gift did God give him particularly? Now try Judges 6: 34. The important thing about this person was his humble origin, seen in verse 15; hence his special need of spiritual power. Another example, fairly similar, is in I Samuel 16: 13. Notice how exactly the same "equipment" was given to each of these persons, and without this they would have been powerless.

Was the Holy Spirit the source of Christ's own power? See Luke 3: 22; 4: 1 and 14. What of the early church? See what happened to them in Acts 2: 4. How many of those present were filled? Notice that what was the privilege only of a

few selected men in the Old Testament now became the possession of "all". Add more individuals to your list: the men in Acts 4: 8; 6: 3 and 5; 7: 55. What did the Spirit enable each of these men to do?

✦ Is the same Spirit available to believers today? See Acts 2: 38 and 39; Ephesians 5: 18. One of these passages is a promise and the other a command—remember that God never promises anything He will not give, and never commands anything He will not enable us to do.

Now let us come back to the title of this article: "How to be filled with the Spirit". We have seen how important it is, but how can we enjoy this gift of the Lord? In my experience, many young people are in doubt and confusion about this.

Let us look again at Acts 2: 38 and 39. What are the people told to do if they want the Holy Spirit? Have you done these two things? Have you turned your back on sin, and committed your life to Jesus Christ? What "promise" is given in these verses to those who do? Do you think from this that everyone who becomes a Christian receives the Holy Spirit?

If you had the right answer to that last question you will find it confirmed by Romans 8: 9 and by Ephesians 1: 13. In the latter verse the correct translation is "in whom having believed", not "after that ye believed". So we have seen what the first big step is towards being filled with the Spirit. It is to receive Him into your life at conversion. But is there something more?

✦ WHEN Paul gave his command in Ephesians 5: 18, "Be filled with the Spirit", was he writing to Christians or non-Christians? See Ephesians 1: 1. Had they received the Holy Spirit? See Ephesians 1: 13. Did they need something more? Ephesians 5: 18. Do you sense that you need some deeper and fuller experience of God's Spirit? Here are some conditions.

1. Consider what it will involve. I Corinthians 6: 19 and 20. What consequence is given at the end of verse 19 of being indwelt by the Spirit? What must be the life's aim of the spiritual Christian (v. 20)? Let us put it this way: The Spirit indwells that he may possess, and He possesses that He may control. Before asking for or expecting any spiritual fullness, you must be sure that you are willing for Him to exercise the Divine Lordship over your life. This means sitting down and "counting the cost".

2. Consecrate yourself to the Lord. Only what is first empty can be filled. Being filled with the Spirit of God is not so much that I have more of Him, but that He has all of me. Notice the very significant story in II Kings 4: 1

"Holding fast the faithful word . . ."

Titus 1:9



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to 7, remembering that oil in Scripture is often a type of the Holy Spirit. What kind of vessels were suitable for being filled with the oil? Verse 3. Make a short list of the things you think we should be emptied of before God's Spirit can completely fill us. Test yourself by each point of your list. Then consecrate yourself wholly to the Lord for Him to use.

3. *Claim* the fullness of the Spirit. You cannot fill yourself with the Spirit. God alone can do that; and we have already seen that Ephesians 5: 18 implies He is willing to do it. Just claim His promise. Look at Acts 2: 17 and 18; here is a promise for you to take as your own. To whom is the promise made in these verses—to whose servants? Then if you have consecrated yourself as a servant you may claim the promised gift. Ask God to fill what you have emptied.

4. *Count* on Him day by day. Keep yielded to the Lord, and keep counting on the Spirit's fullness. This is the way of peace. Doubt about whether He is filling you is the way of anxiety and weakness. How is the life of a Christian described in Galatians 5: 16 and 25? This is not a matter of feelings or emotions, but of counting or reckoning on the Spirit to fulfil His ministry in your life. Go into each day in a sense of expectancy, and you will not be disappointed.

+ *FINISH* your study for this month by looking up some of the things the Holy Spirit will do when He fills you. Here are some verses to help you: John 14: 26; Acts 1: 8; Romans 8: 14, 16 and 26; Galatians 5: 16; Ephesians 3: 16; I Thessalonians 1: 6; and of course the wonderful description of Christian character in Galatians 5: 22 and 23. **END**

In working for God, first look to heaven. It is a grand plan. Over and over again our Lord Jesus Christ looked to heaven and said, "Father". Let us imitate Him; although standing on the earth, let us have our conversation in heaven. Before you go out, if you would feed the world, if you would be a blessing in the midst of spiritual dearth and famine, lift up your head to heaven. Then your very face will shine, your very garments will smell of myrrh and aloes and cassia out of the ivory palaces where you have been with your God and Savior. There will be stamped upon you the dignity and power of the service of the Most High God.—*McNeil*.

Next month, Dave Wagar, '58, answers questions about college life as he shows you around campus. His answers are the kind you can't find in catalogues. Whether you'll be a green frosh or a noble senior, you won't want to miss "This Is College!"

YOUTHGRAM

Youth in action cross-country

By JACK DANIEL

» Taylor gets Davenport. Taylor University got a new coach when Bob Davenport was added to the athletic staff at the Indiana college. Bob Davenport made All-American teams as a junior at UCLA, played in two Rose Bowl games, played pro ball with the Winnipeg Bombers in the Canadian league, and comes to Taylor following the Trojans' best season in years—they lost only one game.

» Early start proves successful for Roy Duncan, a trackman at Seattle Pacific College who got his first experience running at 5 a.m. because he had an after school job. That was back in his freshman year in high school. Now, as a senior he is out to better an already outstanding record in the dashes. Last year he was voted the top competitor at the Vancouver, B.C., Relays. Roy's record includes wins in the Washington state meets, a third at the NAIA Regionals at San Diego, and the thrill of finishing a yard behind Olympic star and national champ Bobby Morrow of Abilene Christian. Here's Roy's track testimony: "I hope that through my running I can be a testimony to someone else, otherwise there wouldn't be much use in a track career."

» "Don't spend your vacation," says National Young Life Campaign of London, England, "invest it!" The statement came as the group announced opening of two Holiday Centres for vacationing British youth at Eastbourne, Sussex, and Stover school, Newton. Program will include hikes, sports, boat trips, beach games, bathing parties and coach trips, in addition to inspirational talks.

» Conference Baptists award scholarships. Four high schoolers from as many states were awarded \$500.00 scholarships to Bethel College in the Baptist General Conference's annual quest for the best in their youth groups. Philip Engel from Chicago is editor of his high school year book, officer in chemistry club, a major in the ROTC, plays in the school orchestra, and has several other honors, all in addition to his work as president of his youth group at Jeffrey Manor Baptist Church. Kathryn Bjorkman of Superior, Wisconsin, is valedictorian of her class, and keeps busy in school and church activities. Verdean Olson, and Connie Harrigan from Estherville, Iowa, and Redlands, California, were the other two scholarship recipients, both in as many activities as Phil and Kathryn.

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God wants you to have this life. Will you receive it? Now? We pray that you will.

The Editors

(Read aloud these passages from the Bible: John 10: 9-18; Psalm 22: 1-21; John 20: 26-31; Hebrews 13: 20, 21.)

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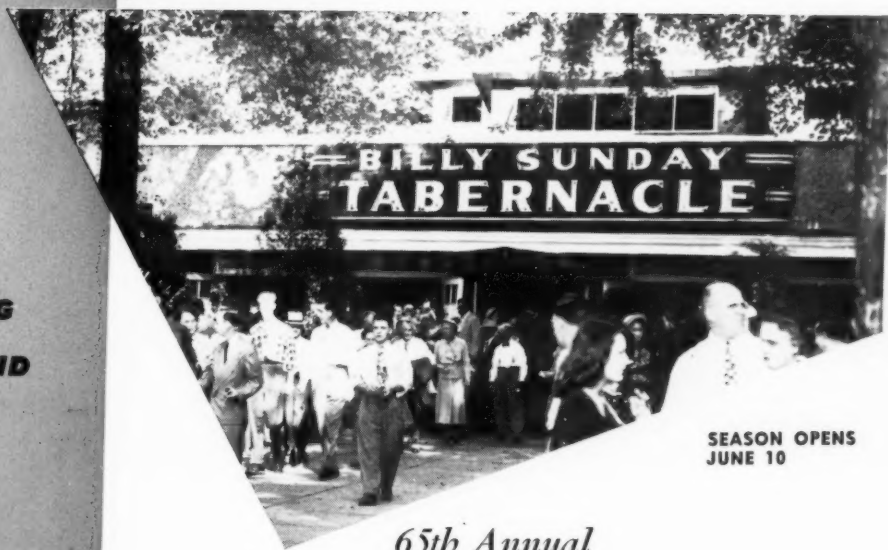
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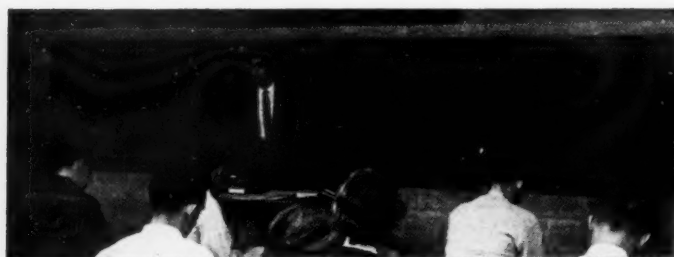
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